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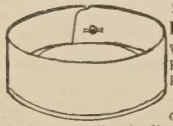

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HOLY SCRIPTURES

FOR ST. JEROME, PR.C.D. (SEPTEMBER 30TH.)

Thy word is a lantern unto my feet: and a light unto my path.—Psalm 119:105.

ST. JEROME was born at Dalmatia about the year 342, and died in Bethlehem 30th September, 420. After his conversion in early life he spent some years as a hermit in the desert of Chalcis, later in Antioch and Rome. Eventually he settled in a monastery at Bethlehem, where he lived a life of study until his death. He published an extraordinary number of theological works—homilies, commentaries on the Holy Scriptures, translations, biographies, and controversial treatises; but his real contribution to the Church was his translation of the Scriptures into Latin; his version, known as the *Vulgate*, is still the official version of the Roman Church. It is not accurate compared with the English translations, but it has been historically of incalculable value to the Christian faith, and St. Jerome is justly reckoned one of the four Doctors of the Western Church. His was the version in use in the Church of England until it was replaced by our English translations.

St. Jerome must ever stand as the great exemplar of Bible Study, so essential to a truly Catholic theology and to a vigorous spiritual life.

Too often our people pay too little attention to the intellectual side of religion. God speaks to us in all the uses of the world, it is true, but He speaks to us in a peculiar way in the pages of the Bible. It is the glory of our Church that she reads more scripture to her people than any other Church of Christendom; but it is doubtful if our people are themselves faithful to this practice of the spiritual life.

I. *The Bible should be read regularly and systematically.* The value of regularity in any study will not be disputed; it forms habit, and makes work easy and agreeable. People who read their Bibles irregularly usually end by not reading them at all. A definite time should be appointed so far as may be for reading the Bible; fifteen minutes daily is not impossible for the busiest man or woman; but to take even so much from the idlest life requires a sincere determination. By *system* is meant method. The poorest way to read the Bible, is to read it where you happen to open it. You are as apt to open II. Chronicles as the Gospels. A good way is to take a book a month or several books a year; using the important ones over and over. It is well to remember, however, that it is more helpful to read a short portion carefully, think over its meaning, and use it as a suggestion in devotion, than it is daily to cover a good deal of ground carelessly.

II. *The Bible should be read devotionally*, that is, thoughtfully and with prayer. The foundation of devotion is the knowledge we gain of God from Holy Scripture. The Bible is a means of grace, and the way we get help and strength from it is very much akin to the way we get help and strength by prayer and the sacraments. Prayer, devotion, spiritual reading and the resolution they prompt, are to the spiritual life as sun and rain to plants and flowers.

III. *The reading of the Bible is profitable*, as St. Paul says, for doctrine, for reproof, for correction, and for instruction in righteousness. It is the record of God's dealings with mankind, it is God's philosophy of human life, revealed in a long line of prophets, priests, kings, heroes, saints, and supremely in the Person and teaching of our Lord. It is the great law-code of the Kingdom of God, by which we are to pattern our lives; the standard by which we are to reprove and correct them. If we are really in earnest in the Christian life, we shall hardly neglect a method for its cultivation which the experience and wisdom of the Christian centuries have proved so effective.

L. G.

PROTESTANTISM VERSUS CATHOLICITY: PART VERSUS WHOLE.

WE are glad to give place to the Open Letter of the Bishop of West Virginia. It is by such frank interchange of thought as this that Churchmen are brought closer to each other and are enabled to understand one another.

Bishop Peterkin quotes another Bishop as having said:

"We Catholic clergy have opposed the use of the word 'Protestant' because we have considered that . . . it *now means* an antagonism to such doctrines as The Real Presence," etc.

In "opposition to this assertion" Bishop Peterkin, for himself and, he trusts, "for a great many others," says:

"We Catholic clergy cling to the use of the word 'Protestant' because we consider that . . . *it still signifies* . . . antagonism to such doctrines as 'The Real Presence,'" etc.

Now we could not have the issue better drawn. Both parties are able to begin their respective assertions, "We Catholic clergy." The term *Catholic* is that which, according to both of them, includes them both.

And then both define the term *Protestant* in the same terms, which the one directly accepts and the other directly repudiates. Clearly, then, the term *Protestant* is the partisan term. It defines the one party and it excludes the other party.

Both parties agree that they are Catholics. Both parties agree that one is Protestant and the other is not Protestant.

How, then, shall we define the Church which *in fact* (whether either party likes it or not) includes them both? Is it not perfectly clear that the term *Catholic* does so and the term *Protestant* does not? Has not Bishop Peterkin himself made this distinction between the words?

Nobody objects to Bishop Peterkin's party continuing to apply the term *Protestant* to that party; all of us agree that the term thus used is correctly used. But if, as Bishop Peterkin declares, the term distinctly implies "antagonism" to a number of doctrines which many of us hold, why should it be assumed that the collective name for *both* parties should be that which stands for the one and excludes the other? And contrariwise, if both parties can loyally say "We Catholic clergy," neither of them denying that the term also includes the other, why is not that the proper name to be used when one would refer to the Church which includes them both?

We could not wish for a better or clearer showing that the true name for this American Church is Catholic and not Protestant, than Bishop Peterkin's letter gives. It is not suggestive only; it is conclusive; it leaves nothing to be said on the other side.

As to Bishop Peterkin's arguments intended to state the Protestant position, we make no comment. He is better authority on the subject than we are. It is perfectly well understood that upon each of the questions which he argues, two parties in the Church differ *in toto*. He speaks avowedly for the Protestant party. Now the non-Protestant party does not wish to exclude the Protestant party from the communion of the Church; similarly, we cannot think that even in its most partisan moments, the Protestant party, at least as it is represented by such a revered and trusted leader as the Bishop of West Virginia, wishes to oust the non-Protestant party. If, then, they both desire in good faith to live together in Christian charity, and in full communion with one another, why does the Protestant party insist upon forcing its party name upon the other party as well, at the same time arguing, with Bishop Peterkin in his present letter, that the name implies the tenets of the one party and excludes the tenets of the other?

Plain people like ourselves, not being partisans, and observing that both parties alike can begin their declarations "We Catholics," and that by the testimony of both parties, only one of them is Protestant, cannot see why the inclusive rather than the exclusive term should not be used when one wishes to imply inclusion and not exclusion.

THERE IS ANOTHER phase to the matter. Bishop Peterkin cites a number of sixteenth and seventeenth century authorities to bear out his definitions of what Protestant Churchmen believe concerning certain tenets. Well, these quotations are interesting. Any who remember the long letters replete with quotations, first on the one side and then on the other, with which correspondents favored us last winter, will recognize that it is not difficult to prove by this manner that the "Reformers" held almost every position that Christian people of any age have held. Of course the explanation is that there were as many kinds of Reformers in the sixteenth and seventeenth century as there are kinds of Churchmen now, that they disagreed on many subjects among themselves, and that the same man frequently altered his view as he grew older. All of which only shows that sixteenth century Reformers were just like the rest of us. Not many really thoughtful men, be they Bishops or editors, would like to have the utterances of their youth, and particularly their utterances on controversial subjects, quoted to the end of time as their final judgment. Not many men are at their best and are most accurate in controversial writing in the twentieth century, and presumably the same was true three and four centuries earlier.

The curious thing to us is that partisan writers, on the one side or on the other, should seriously quote these theological writers of three and four centuries ago as though they settled something for us. What sort of sense is there in such an assumption? Nobody quotes fifteenth or eighteenth century writers in that manner; why then sixteenth or seventeenth century writers?

We yield to no one in our deference to those strong men who, under God, performed a marvellous work for His Church in the sixteenth and seventeenth centuries. The impress of their work, including, probably, its defects, is a permanence in the Church. Nobody could "undo" it if he tried to; no sensible person, so far as we know, desires to.

But the fact must be recognized that no greater *authority* attaches to the views of Hooker or Jeremy Taylor than to the views of Stephen Langton or Thomas Becket or St. Anselm. Each of these revered names, and many others, suggests splendid service to Almighty God in His Church, and all alike, early and late, are saints whom we shall ever revere. But each, obviously, partook of the characteristics of his age and his environment, and twentieth century Churchmen need not and cannot be bound by what any of them thought. We are members of no modern man-made Church. We revere the long line of English theologians from St. Patrick to Bishop Gore, and the Church could not afford to lose those of any century; but not one of them can dictate to us in the realm of theology. The Church is greater than them all. If Protestant Churchmen find greater intellectual or spiritual assistance from the theologians of one age than from the theologians of another, by all means let them cherish those that are most helpful to them. But let them remember at the same time that a party that plants itself firmly upon sixteenth and seventeenth century standards will almost certainly produce in time a party that will plant itself upon thirteenth and fourteenth century standards, and that that latter party will have every whit as much right in the Church as the other. If we are to have parties that stand for by-gone centuries, no such party can exclude from the Church any other such party.

We are interested in what Hooker thought upon Eucharistic Adoration; also in what St. Anselm thought upon the subject; but neither of them can dictate to us what shall be our view. We are interested in what Andrew Jackson thought about our national banking system, also in what Senator Aldrich thinks upon the subject; but nobody can quote either Jackson or Aldrich to us and demand that we accept him as a conclusive authority.

Yes, these various parties within the Church may pick and choose their heroes and their authorities, and THE LIVING CHURCH has been very hospitable to the long lists of quotations which any of them have desired to offer; but none of it has much more than historic interest to ourselves. No party founded upon the view of any by-gone age, even if that age were unanimous, may count upon our allegiance. Others may be what they will; we shall be only *Twentieth Century Churchmen*, and the full perspective of nineteen centuries of Christian experience shall be ours to draw upon. We shall test Hooker and Taylor by Anselm and Langton, just as we shall test Anselm and Langton by Hooker and Taylor, and all of them by Pusey and Gore. That is why CATHOLICS, who stand for ALL the wealth of Christian theology and experience, and who treat it all in a thoroughly non-partisan and comprehensive manner, cannot possibly pretend that they are Protestants. Not only do they disagree wholly with that position which Bishop Peterkin calls Protestant, but they are not even much impressed with the particular reasons which impel Bishop Peterkin to be a Protestant. Whether Hooker or Taylor held doctrine *a*, doctrine *b*, or doctrine *c*, is more important to Hooker or Taylor than it is to us. Whether, on the whole, the best thought of the sixteenth and the seventeenth centuries favored the doc-

trine of the Real Presence and all that flows from that doctrine—and undoubtedly there is something to be said on both sides—is of only academic interest to us. Frankly, we don't care. We revere the fathers of those centuries for the magnificent work that, under the call of Almighty God, they were able to do. The way in which they did their work will ever be an inspiration to us in doing our work. God be thanked for them! We are very ready that their names shall be added to the kalendar of the Church's saints, even including those, such as Hugh Latimer and Anne Askew, who represented extremes in the Church. But let nobody suppose that we, who, by God's grace, are living in the twentieth century, intend to take any one or any group of them or their views as authorities that we must accept on pain of being accounted disloyal.

THAT IS WHERE we stand. It is because we have earnestly prayed that Virginia Churchmen might appreciate that position at its full value, even though a narrower range of authorities seems sufficient to them in establishing their own theology, that we have keenly felt the sense of opposition which their best men have so often shown to us. Our position embraces them, not only because it embraces their authorities, but because we *revere them for themselves.* We do not want to "count them out." They are welcome to their sixteenth century theology and, with that theology, to be accounted a part of the Catholic work and thought of to-day. We love the traditions that have sent missionaries after missionaries into foreign lands from the Virginia Seminary. With our brethren we revere the names and the memory of Meade and Sparrow and Sheffey and Kinsolving and Old and many another. They are *our* saints as well as theirs—just as Alban and Bede and Dunstan and Becket and Langton and Gardiner and More and Ridley and Hooker and Laud and Andrewes and Jeremy Taylor and Wesley and William White and Hobart and Muhlenberg and Keble and de Koven and Phillips Brooks are *ours;* ours, not because any one or any group of them are our masters, but because the saints of all ages shine in the Church's constellation, each with the impress of his individual personality, whereby he is distinguished from every other saint that ever lived, and all with the splendor of the love and holiness of the Lamb of God shining through them. *That* is "Catholicity."

We do not ask our Protestant brethren in the Church to be different from what they are. Earnestly, however, do we ask of them that they will bear with us in charity when we cannot accept the position they have propounded as "Protestant," because we cannot limit the range of our authorities to those to whom they limit themselves. The worst trait of Reformation days was that Christians did not *try* to bear with one another in the unity of Christ's Church. May we not express the hope that all of us have at least grown beyond *that* characteristic of Reformation days?

Clearly, if it was legitimate of Almighty God to raise up men in the sixteenth century to correct the mistakes of the thirteenth, it must also be legitimate for Him in the twentieth century to raise up those who may correct the mistakes of the sixteenth.

AND so Canada declines to "reciprocate." Well, both of us needed to learn a lesson. The American propagandist preached the doctrine that Americans would be the great gainers by the policy, at the expense of Canadians; and of course those preachments were promptly circulated on the Canadian side, for the obvious purpose of defeating the measure. Again, Canadian propagandists preached the doctrine that Canada would at last gain, at the expense of the farmer and the fisherman across the line. And of course American interests promptly circulated those prophecies on this side, for the same obvious purpose of defeating it.

Reciprocity Declined with Thanks

But almost nobody took the ground that the measure should be ratified because it was *right;* because American and Canadian conditions of living, of manufacture, and of labor, had become so nearly alike that protection of one country as against the other was as unreasonable as protection of California against New York, or of Manitoba against Quebec would be. Both lands are vast empires in extent; and neither land could possibly be affected detrimentally by the extension of free trade over twice or a hundred times her own area, *provided the conditions of manufacture and of living are substantially the same in the whole area.* As a matter of fact, there are greater differences in these respects between Massachusetts and Georgia, and between Ontario and Nova Scotia, than there are between the bulk of Canada and the bulk of the United States.

It seems incredible that the annexation bogey could really have played a part in the result, although the opinion of the press generally indicates that it did. If that were the case it does not speak very well for the acumen of the average Canadian voter. But other voters than Canadians have also been stampeded more than once, and Americans are the last who can protest. What was needed as a counter irritant was the reduction of the annexation bogey to the absurdity that thinking people know it to be. The liberal party might well have taken for its campaign song:

"'I cannot marry you, my pretty maid.'
'Nobody asked you, sir,' she said."

Who knows but that that might have returned Sir Wilfrid with increased majorities!

ONLY by the plan suggested by unanimous vote of the New York senate last week—amendment of the federal constitution—shall we, in all probability, ever attain uniform divorce legislation. The idea that uniformity will ever be secured by inducing the legislatures of all the states to pass an identical law, we deem absolutely fatuous.

Need of Uniform Divorce Laws

In the meantime, however, our state legislatures may be earnestly petitioned to grant one reform: that is, to provide that marriages shall not be solemnized in the state which would be unlawful in the state wherein either of the parties has legal residence. Not only good morals but a proper comity between states demands this reform. A condition whereby a divorce is granted on the express condition that one of the parties shall not marry again, whether permanently or for a fixed time, and in which another state will recognize the validity of the divorce but not the condition on which it was secured, is simply intolerable. Few legislatures, outside of those states in which marriage is treated as a commercial industry to be exploited for revenue only, would, we are convinced, refuse to pass such a law if it were presented to them.

OWING to a shower of requests that have been received, the recent editorial entitled *The Spiritual Value of Parish Rows* has been added to the series of the "Church Booklets" of The Young Churchman Co., of whom copies may be obtained at the rate of $2.00 per hundred copies. The publishers ask us to say that the following list of earlier editorials is also printed in the same series:

New "Church Booklet" Requested

The Church and Freemasonry.
The Faithful Layman and the Unfaithful Layman.
The Point of Divergence Between Historic Christianity and Christian Science.

That this recent editorial is asked for in such an edition is, in one sense, gratifying; but in a larger sense it is saddening, because it bears mute testimony to the great number of "parish rows" that distress the Church in so many places, to the serious impairment of the work of the Church, and the grave danger to many immortal souls.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—(1) Flowers upon the altar at a funeral are rather to be deprecated; the prevailing theme of the burial of the dead being rather penitential than triumphant. A simple floral design on the casket would be unobjectionable. An old English custom, probably everywhere obsolete now, was to wear a sprig of rosemary as a symbol of the Resurrection.—(2) A deacon, conducting service, may read a sermon after the conclusion of the morning or evening office and then the offerings may be collected. These he should reverently but silently and quickly offer before the altar and then deposit the alms basin on the credence. On the one hand it is not fitting that he should place it upon the altar; but neither is it fitting, at any service, that offerings should be collected and yet not be presented. The deacon should return to the choir for the final collects.

M. L. K.—Unless the civil statutes or the diocesan canons in any place provide the contrary (as they frequently do) a minor would be eligible to serve as vestryman of a parish; but your question relates to the vestry of a "mission," and as missions have no vestries, you are under some misapprehension of fact. Presumably a minor might serve in any office for which state or diocesan law does not provide otherwise.

EVERY PERSON is responsible for all the good within the scope of his abilities, and for no more; and none can tell whose sphere is the largest.—*Gail Hamilton.*

AS SEEN IN PARIS

Bishop Gore Eulogized on His Appointment to Oxford

SYMPATHY WITH THE POPE IN HIS ILLNESS

Paris, September 7, 1911.

FAITHFUL Anglicans everywhere rejoice that Dr. Gore is to be Bishop of Oxford. Here in Paris the news was received with warm welcome. Gore at Oxford is emphatically the right man in the right place. Wherever he be Bishop, Gore cannot fail to leave the impress of his individuality; his earnest, fearless presence and preaching influence both clergy and people. He left his mark at Worcester; he has done a great work, struck out a line of his own in the new bishopric of Birmingham.

But Dr. Gore is a man made to grapple with difficulties of another order than such as meet the Bishop of a quiet midland city with its rural diocese, or of the busy, bustling commercial center of manufacturing towns and black-country villages. The Bishop gave proof long ago of his peculiar influence in the intellectual, questioning, spiritually restless, continually changing population of England's great university. In those days wherever it was known that "Canon Gore" was to preach, there men, young and old, would gather and listen, rapt and reverent to his message. Flocking from all parts of the city and its suburbs, men of every shade of opinion, of every degree of culture, would hasten to hear what he had to tell them. When he lectured in the university halls the audience was equally earnest, eager, crowded. His listeners were attracted by no tricks of oratory. Dr. Gore stood up to speak in perfect simplicity, frank and straight, as man to man. It was that simple earnestness, linked with deep sympathy for his fellow human beings, that told. He will now doubtless occupy the same place in regard to young men, exercise the same influence, as, in earlier days, did Dr. King, afterwards Bishop of Lincoln. No one who knew Oxford in those days can forget the vitality and influence for good of Canon King, as he then was. No one who has once seen it can forget the bright light of his smile, and he often smiled—a heavenly smile. Canon King seemed to be there to bless. Dr. Gore's strong face is a little sadder than was Dr. King's, as if he had looked deeper into the distresses of life and fully gauged their bitterness. There is no problem he does not face. He is eminently a man of his time; social questions and religion are for him too closely connected to be separated for an instant, and political questions as bearing in every way on the well-being of humanity cannot be set aside. Thus full of learning, of sympathy, of living faith and Catholic sentiments, Bishop Gore goes to work in the English university where men of all nations in the world, of every shade of thought, of every rank and class, meet and work together. If Dr. King in his time was there to encourage young men and to bless them, Bishop Gore goes to hold up high the ideal of practical Christianity and to fight for it side by side with those to whom he preaches, whom he is there to guide.

During several weeks of this hot summer, the eyes of all Europe and of lands beyond were turned toward the sick-bed of the Pope, the "Prisoner of the Vatican," which, it was feared, might become his death-bed. Pius X. has always suffered severely from the enforced confinement, has sorely needed fresher air, has pined for the breezes of his beloved Adriatic. Roman Catholics throughout the world are rejoicing to see him restored at length to a certain degree of health, and Anglicans sympathize with them. For whatever may be the varying opinions as to the wisdom of many of his decisions and decrees, notably those which concern France, all men are agreed as to the Pope's unaffected piety and earnestness, his ardent desire to serve his Master and his Church to the uttermost of his strength and his intelligence. The very opposite of his predecessor, Leo XIII, the man of learning, the diplomat, man of the world in a certain sense, Pius X is the peasant-apostle. Only in affairs of the Church, only where his office is concerned, will he claim absolute authority, allow stately ceremonial in his personal surroundings. He hates fuss, dislikes being made much of, scrupulously avoids giving trouble to those who wait upon him. His sisters, so devoted in their affection, should in virtue of his elevation to the Papal See be styled *Contessa*, but Pius refused to confer the title upon them and they are content to remain simple peasant-women. Humility itself in all the secular relations of life, where his office is concerned the Pope is master and intransigent. And he is full of ardor and earnest desire to lead his clergy to zealous, faithful service. His great wish is that they should be in touch with their people and make the Church services warmer and more heartfelt, less mechanical. Nothing is more characteristic of this attitude than a sermon he preached some years ago while as yet only Cardinal Sarto, on the fête of St. François de Sales. I venture to quote a few lines of it because they are so beautiful, so apt, so applicable to this present age, so *modern*, despite the Pope's hatred of modernism:

The Humility of Pope Pius X.

"Far from me be the thought of speaking to-day of the kind of sanctity which, attained by retirement from the world and from the society of one's fellow creatures, discourages our natural impulses, repels and frightens the boldest among us; nor yet of that other saintliness whose followers in the ardor of their zeal for sacred things are ever ready to threaten men with the anger of God and the chastisements of heaven. Neither will we refer to the sort of holiness which is melancholy and fearful, which, in order to steer clear of evil, overloads men with precepts, cannot smile, scatters thorns along the road of life, and renders yet more difficult the steep and narrow path of Paradise. Gentleness and charity, on the contrary, keep a man within reasonable limits, fill him with perpetual peace, with grave calmness. The same ray of sunlight becomes by reflection pale in the lily, dark in the violet, crimson in the rose; so gentleness embellishes every virtue, every quality, and not only renders man acceptable to our Saviour by his saintliness, but kind and amiable towards his fellow creatures, so that of him who hath charity it may be said as it was said of Moses: he is beloved of God and of men. *Delectur Deo et hominibus.*"

Beloved of God and man was St. François de Sales, whose fête the preacher was celebrating, and this leads me to speak of the fêtes at Annecy on August 2nd. The author of the *Devout Life* was Bishop of Annecy from 1593 to 1602, when he became Bishop of Geneva. In 1610 he founded at Annecy the Order of the Visitation, which he put under the direction of the pious lady, Jeanne de Chantal. In that time of fierce religious fanaticism and religious strife and of the political intrigues which underlay so many of the ecclesiastical quarrels, François de Sales knew how to keep calm. He was ever wise and moderate. As well in the concerns of his own land and diocese as in his relations with France and other countries, he acted ever in the truest Christian spirit. When he died, his body was laid in the convent he had founded at Annecy. The body of the Superior of the order was laid there in her turn and both remained undisturbed until the Revolution. Then pious hands took them away and kept them in hiding. When those troubled times were overpast, the bones were restored to the old monastery (1826). The Community of the Visitandistes has not been interfered with in these latter days, but it was thought well the nuns should remove from their old home in the center of the town and a new convent was built for them on a neighboring hill. Thither they moved on August 1st. They went forth at night to avoid publicity, being nuns of an "enclosed" Order. But on August 2nd, in the full light of day, with great ceremony, their precious relics, the bones of St. François de Sales and of Jeanne de Chantal, were transferred to the new quarters, accompanied by the four travelling nuns of the Order —the nuns whose duty it is to do all the necessary going about outside the Convent doors. It was the occasion of a great religious fête. A *neuvaine* had been preached beginning on July 23rd, and people had flocked to Annecy from all parts of the country. A hundred thousand pious visitors and fifty priests and dignitaries of the Church gathered there. Its proximity to Protestant, Calvinistic Switzerland notwithstanding, *la Savoie* has ever been a stronghold of Roman Catholicism. The name of St. François de Sales is honored there with sustained enthusiasm. "I don't often go to Mass, but I am a Catholic and have come to see Saint François," said a sturdy old peasant.

The Fetes at Annecy

These fêtes followed upon the Presidential progress through Savoie to celebrate the jubilee of her annexation to France. The spirit of the Catholic country was somewhat hostile. At Annecy in particular precautions had to be taken to prevent the possibility of a secret attack. No little irritation was felt that the Church bells should be rung in honor of a president and a government so utterly anti-religious. The people did not stop to reflect that the bells were not rung in honor of the actual or any preceding government, but to show honor to France as a nation. Still one can understand the irritation.

President Passes Through Savoie

At the present moment a great religious fête is going on

in the old town of St. Cloud on the outskirts of Paris. The fête of St. Cloud is perhaps the most ancient and most important of all the fêtes, religious and popular, celebrated in France. Clodoald, son of Clodomir, was that infant grandson of King Clovis, who, saved by a faithful servant, alone escaped death when his uncles fell with murderous hands upon his brothers. He grew up in hiding, piously educated and looked after by the saintly Clotilde, his grandmother. She was wont to speak of him as "the child so full of holiness, so dear to my heart." When old enough to claim his right to reign, Clodoald declared his resolution to forego all earthly rank and power, to become a priest and live only in the hope of eternal glory. He is said to have passed some time in Provence and to have been under the guidance of St. Severin. But his settled home was Novingentum, near Paris. There have been many Novingentums in France, most of which have become Nogents. Here he founded a monastery. When he died, 560 A. D., he was buried in the church there dedicated to St. Martin. It became in consequence the Church of St. Clodoald, and the township became known as Novingentum-Clodoald, shortened quickly into St. Cloud.

St. Cloud Commemorated

The fête that begins to-day, September 7th, lasts as a *fête populaire* until after the 1st of October. It is celebrated as a religious fête with great pomp during its octave. From early morning until evening there are services—Low Mass, High Mass, vespers, sermons. On Sunday, the 10th, the relics of St. Cloud are carried in procession round the aisles. And on each of the other days of the week certain parishes from Paris and the *banlieue* send contingents, clergy and people, to join in the services in honor of the pious grandson of King Clovis and St. Clotilde. Notre Dame, the churches of St. Louis, of St. Etienne-du-Mont, etc., all the most ancient churches of Paris and of the surrounding towns and villages, are there represented. In the hospital near, founded by Marie Antoinette, the chapel of which remains exactly as built in 1787, the sick, cared for by the good Sisters of St. Vincent de Paul, listen through the open windows and take part from their sick-rooms in the rejoicings. The present church is a modern building; one old column alone is said to date from the time of the saint to whom it is dedicated. So important is the fête of St. Cloud that special police regulations in regard to it are posted up all over Paris and the surrounding district. The old town with its hills, its steep, narrow, old-world streets, its splendid park and glorious view, is wonderfully interesting. Just now, spanned with triumphal arches, bright with decorations and illuminations, thronged with people, many of them pious, all rejoicing in their fête, it is peculiarly characteristic of popular French life and scenery. St. Cloud was, as we know, for several centuries a royal residence. There Napoleon was declared first consul on the 18 brumaire 1799; there he declared France an empire, May 18, 1804. There, in 1870, Napoleon III. signed the fatal declaration of war. The Germans, or the Communists, or both brought about the destruction of the castle a year later.

La Gioconda, the loss of which all France and lovers of art throughout the whole world are deploring, was not a soul-stirring picture. Leonardo da Vinci's celebrated portrait was remarkable rather for a strong fascination than for extreme beauty. It came before us as the portrait of a woman who had eaten of the tree of good and evil. But the picture seemed alive. It was wonderfully painted—the result of four long years of patient painstaking. Rapidity was not man's chief aim in those long-past days. Its loss is perhaps partly due to the mad haste of this present age. Here in France people are so eager looking forward that they forget to look behind, so busy considering the possibilities of flying, of getting about here, there, and everywhere within the briefest possible space of time, so engrossed by the marvels of science, that they forget to give due care to the preservation of the precious inheritance of past days which has come down to them. France has drifted into a state of *laissez-aller*, heedlessness in the care of her art-treasures as she has drifted into heedlessness in religion. We live in the midst of a mad rush after wealth, pleasure, scientific and mechanical progress. . . . Meanwhile the ancient churches fall into ruin, treasures disappear. . . . It is the old, old story: only through suffering will men learn wisdom.

The Loss of "La Gioconda"

I. S. WOLFF.

TO HAVE what we want is riches, but to be able to do without is power.—*George MacDonald.*

QUICK APPOINTMENTS TO ENGLISH SEES

Nominations Made for Successors to Bishop Gore at Birmingham and Bishop Wordsworth at Salisbury

DISCUSSION OF BISHOP RAPHAEL'S PAPER ON EASTERN ORTHODOX RELATIONS WITH THE AMERICAN CHURCH

The Living Church News Bureau
London, September 12, 1911

YESTERDAY week we noticed in our *Times* newspaper that the Dean of Norwich (the Very Rev. H. Russell Wakefield, D.D.) had been spending the "week end" with the Bishop-designate of Oxford at Birmingham. And in this personal note was obviously foreshadowed the announcement, made two days later, of the Dean's nomination to be Dr. Gore's successor as Bishop of Birmingham. It is almost superfluous to state, at the outset, that Dr. Wakefield is a clerical supporter of Mr. Asquith's political party, for otherwise it is hardly conceivable that he would have been selected for a seat on the Episcopal Bench. Herein Mr. Asquith has again acted consistently on the principle that seems invariably to actuate him in the exercise of the ecclesiastical patronage of the Crown, and more conspicuously so than in the case of either his Conservative predecessor, Lord Salisbury, or his own former political chief, Mr. Gladstone. Churchmanship above politics, though a phrase that surely ought to embody the basis of the distribution of all Church patronage, is plainly one that Mr. Asquith does not believe in.

But for all that, this Radical Prime Minister is entitled to his due, insomuch as in some respects he generally shows rather a unique sense of discrimination and sanity of judgment in his selection of men for the occupancy of sees. Dr. Gore should make quite an ideal Bishop of Oxford, while his successor is in many respects just the right man for Birmingham.

Dr. Wakefield is 56 years of age, and was educated at Tonbridge School and Continental universities. From 1894 to 1909, when he was made Dean of Norwich, he was the well-known rector of St. Mary's, Bryanston Square, and quite the most public man among the London clergy, being especially devoted to social questions, and was mayor of Marylebone a number of terms. It is remembered in his favor by Catholics that at the time of the Protestant agitation under the first Kensit, he was the one who got up a memorial to the present Archbishop of Canterbury, supporting the use of the Eucharistic vestments. A city like Birmingham, says the *Times*, which sets much store by municipal life and in which social problems are as insistent as they are anywhere, will find in its new Bishop one who can give fluent expression to views and personal experiences which will be full of interest to it, and the clergy will welcome him as a genial and sympathetic pastor. The *Church Times'* correspondent at Birmingham writes that clerical opinion there generally inclines to the belief that in ecclesiastical matters the *status quo* is likely to be maintained.

And Mr. Asquith has also since shown, in addition to those marked features of his policy and methods mentioned above, characteristic promptness and even swiftness of action in nominating a successor to the late Dr. John Wordsworth in the see of Salisbury. It was announced on Friday that the King has been pleased to approve the "appointment"—*nomination* is the more correct word in this connection—of the Right Rev. Frederic Edward Ridgeway, Bishop Suffragan of Kensington, to be Bishop of Salisbury. The Prime Minister's selection of the Bishop of London's premier Suffragan to be a territorial Bishop at Salisbury will commend itself to Catholic Churchmen generally as an excellent one. Although not a great scholar, like his immediate predecessor, he is far more of a definite Churchman, and, as the *Times* points out, he has an advantage over the late Dr. Wordsworth in having had a long and varied knowledge at first hand of both English and Scottish pastoral work. He is 63 years of age, and is a brother of the Bishop of Chichester. He was for a brief period an assistant curate under the late Primus of the Scottish Church (Bishop Wilkinson) when he was vicar of St. Peter's, Eaton Square. He has been beneficed in the diocese of London for the last twenty-one years, of which eleven years have been devoted to strenuous work in the oversight, under the diocesan Bishop, of the West London district.

Nomination to See of Salisbury

The *Church Times* of last Friday devoted its first leading article, which was headed "Approximation," to some noteworthy comment on the important letter from the Right Reverend Raphael, Syrian Orthodox Bishop in the United States, ad-

Comment on Letter of Syrian Bishop

dressed to the General Secretary of the Anglican and Eastern-Orthodox Churches Union, and contained in the current number of its official organ, *Eirene*, in explanation of that Prelate's original letter, addressed to the Bishops of the Church in the United States, which dealt with the administration of the sacraments to isolated members of the Eastern Orthodox Communion by priests of the Anglican Communion. After referring to the practice of "economy," by which the Eastern Church allows the reception of the Sacraments from a priest outside the communion of that portion of the Catholic Church, the learned leader writer goes on to say:

So the matter stands; and so the English Church and the Churches in communion with us can gradually draw to a better understanding with the Eastern Orthodox Churches, and ultimately to a complete union. We must not be nettled by acts which, if performed in a Western Church, would be a studied insult to us. They are not so intended, and they have not that effect. But neither should Easterns be nettled by an apparent indifference and aloofness sometimes displayed by the authorities of the English Church. What the Eastern Churches expect of us is easily understood. For nearly a thousand years they have stood by their orthodoxy, regarding all Western Churches as more or less tainted with heresy; they themselves, and they alone, are the true fold of Christ. It seems obvious to them that the English Church should in some sort sue for recognition. But this is impossible. The authorities of the English Church cannot take any step which would seem to imply a doubt as to the validity of their ordinations and their ecclesiastical standing. Are things then at a deadlock? No; for the practice of *economy* makes movement possible. The action of the Syrian Orthodox Bishop in America does not stand alone. Similar steps have been taken elsewhere, and will be taken. Intercourse of the most friendly and the most spiritual character is becoming common. We would send our readers once more to *Eirene;* there to study the sermon preached by the Archbishop of Smyrna at the funeral of the late Bishop of Gibraltar. On yet another page they will find the words addressed to the same lamented Bishop by a high dignitary of the Orthodox Church in regard to the sporadic acts of charity of which we have been speaking:

"The hope of reunion lies in the gradual increase of such acts of informal intercourse as these, not in theological discussions; the two Churches will some day find themselves bound to recognize officially an accomplished fact."

Bequests to Bristol and Southwark

Mr. Clement Young Sturge, of Gloucester and Westminster, barrister-at-law, a member of the London County Council since 1904, formerly a member of the London Diocesan Conference, deceased in July last, aged 51 years, left by his will to the Dean and Chapter of the Cathedral Church of Bristol £1,000 for any purposes connected with the services or adornment of the Cathedral; and to the Bishop of Southwark and Dean and Chapter of Southwark Cathedral, £1,500 for any purposes connected with the service or adornment or endowment fund of that Cathedral.

The Bishop of St. Albans has been suffering from the effects of two asthmatic heart attacks while on his stay in Scotland. He is now the guest of Sir Andrew Noble, at Ardkinglas, Inveraray, where he is making a good recovery. J. G. HALL.

CONSIDER those who live without God. *"How small the world has come to be!"* When the desire of life is weighted down to a low and brutish concern for the food and drink of the present day; when the sense of a body has supplanted completely the sense of a soul; when the satisfaction of present comfort excludes even the wish for a nobler future realization of life; when the anæsthetics of sin, avarice, pleasure or indolence stupefy the spirit into complete forgetfulness of its ancient and primitive longing for a divine communion. When there is no consciousness left of responsibility to a holy and exacting Creator, no fear of God before the eyes, no shame at the shortcoming of a life that misses the infinite spiritual purpose for which it was put into the world, no admiration for the pure and beneficent character of the world's one perfect Man nor gratitude for the measureless love of his redemptive sacrifice, no joy in the hope of immortality, no marvel and no life-hallowing before the mystery of a proffered divine companionship, no open eye for God, no sight of his glory, no thrill of his presence. What an earth-bound, horizon-tied, beclouded world is the shrunken world of the godless man!—*Continent.*

"GOD IS NOT ASHAMED, nor weary, of waiting to do you good; why should you feel shame or weariness in any way of waiting on Him, which reason and His holy Word recommend?" So spake one of our sainted worthies upon his deathbed; and he knew what he spake; he knew that it was not the language of enthusiasm, but the words of truth and soberness. If this be so, it is absolutely impossible for any man to be over-righteous, in the strict and literal sense of the words.—*Keble.*

NEW YORK SENATE PETITIONS FOR FEDERAL DIVORCE LAW

Significant and Unanimous Action of a Political Body

DEATH OF REV. T. GARDINER LITTELL, D.D.

Publication of the Church Unity Foundation

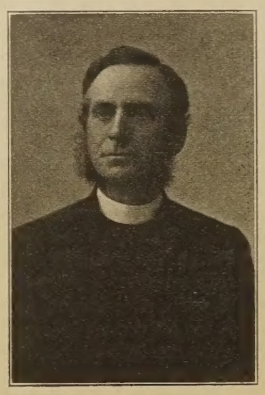
OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, September 26, 1911

A REMARKABLE action on the divorce question was taken by the New York Senate at Albany on Monday, September 18th. In spite of some opposition (subsequently withdrawn), a resolution offered by Franklin D. Roosevelt, state senator, was unanimously adopted. The measure urges the adoption by Congress of an amendment to the Federal Constitution providing for a uniform divorce law. The resolution requests the Senators and Representatives in Congress from this state to "use their best endeavors for the adoption of a resolution to submit to the legislatures of the several states an amendment to the Constitution of the United States delegating to Congress powers to establish uniform laws on the subject of divorce of married persons throughout the United States."

Death of Rev. Dr. Littell

The Rev. Dr. Thomas Gardiner Littell, a widely known and highly esteemed priest of the diocese of New York, died at his residence in Yonkers on Friday, September 21st. Dr. Littell was born in Germantown, Philadelphia, seventy-five years ago, the son of John Stockton Littell, a lawyer and editor of Philadelphia, who served as a member of Congress about sixty years ago. The younger Littell received the degree of B.A. from Burlington College, N. J., 1855; M.A. in 1858; D.D. from Delaware College, 1889. He was made deacon in 1859 by Bishop Bowman, and was ordained to the priesthood by Bishop Alonzo Potter in 1861. His ministry in the diaconate was spent as assistant at St. Michael's Church, Germantown. For four years he was rector of the House of Prayer, Branchtown; rector Christ Church, Dover, Del., 1865-1866; for twenty-seven years rector, St. John's, Wilmington, Del.; also a member of the Standing Committee, deputy to General Convention, and examining chaplain in the diocese of Delaware. In 1893 he founded the Church of the Holy Trinity, Jefferson, N. H., and was in charge of it for some years. In 1899 Dr. Littell became canonically resident in the diocese of New York. He served as chaplain to the Metropolitan Hospital and to the Manhattan State Hospital. Failing health caused him to give up this charitable work, and he became assistant minister at St. John's Church, Yonkers. He was a trustee of the General Theological Seminary and vice-president of its Alumni Association, and a trustee of the American Church Building Fund. He was a member of the Sons of the American Revolution, of the Delta Psi fraternity, the Law and Order League, the Society for the Prevention of Cruelty to Children, the Fountain Society, and the Society for the Prevention of Cruelty to Animals.



THE LATE REV. T. G. LITTELL, D.D.

Dr. Littell's eldest son, the Rev. John Stockton Littell, is rector of St. James' Church, Keene, N. H., and the author of *The Historians and the English Reformation.* Another son, the Rev. Samuel Harrington Littell, is a missionary at Hankow, China. The third son, Elton Gardiner Littell, is a practising physician at Yonkers, residing with his mother and two younger sisters.

Funeral services were held at St. John's Church, Yonkers, Monday afternoon.

Church Unity Publications

The Christian Unity Foundation has recently begun the issue of two interesting little pamphlets. The former is a reprint from the *Editorial Review*, on the scope and plans of work to be done by the Foundation. The second essay is entitled "Study Number One: Disciples of Christ." This is a brief historical statement of their doctrines and remarkable growth in numbers in the United States. Both publications are from the pen of the Rev. Dr. Arthur Lowndes, secretary of the Foundation. Requests have come from many quarters for the second publication, and a remarkable requisition for a large number of copies has been received from leaders in the Disciples of Christ. A new impression of "Study Number One" will be received shortly, and copies in any quantity will be furnished, with-

out charge, on request to the secretary at 143 East Thirty-seventh street, New York City.

More students than have ever before registered at the opening of the academic year are enrolled at the General Theological Seminary, whose session begins on Wednesday, September 27th. Between 140 and 145 men, including specials, are enrolled, besides the faculty. Some members of the faculty and some of the student body are compelled to find lodgment in the houses surrounding Chelsea Square.

Prospects at General Seminary

Bishop-elect Davies, of Western Michigan, will receive the degree of Doctor of Divinity in the General Seminary chapel on the eve of St. Michael and All Angels' Day. Dr. Davies has been studying for this degree in course for some years past, with homiletics as his major subject, and expressed the desire to wear his seminary hood at the time of his consecration. After the conferring of the degree Dr. Davies will address the student body.

Acting Dean H. M. Denslow announces that Professor D. S. Miller, the new professor of Apologetics, will deliver the Paddock Lectures in November in the General Seminary chapel, beginning November 6th. These lectures were deferred from last spring because of Dr. Miller's illness. The title of the course and of each of the several lectures will be announced later. Dr. Miller was head of the department of Philosophy of Columbia University before his election. Dean Grosvenor of the Cathedral of St. John the Divine will deliver the matriculation sermon in the General Seminary on the eve of the Feast of All Saints', October 30th. Dean Robbins, who is on his sabbatical tour, is now in Switzerland. According to letters and personal reports received by Acting Dean Denslow, he is in the best of health.

The diocesan training school for Sunday School Teachers and Christian Workers announces the opening of its secound-year course in Hobart Hall, Diocesan House, 416 Lafayette street, on Friday evenings, commencing October 6th. Already an encouraging number of registrations are coming in. The aim of the New York Sunday School Association, which has this school in charge, is "one teacher, at least, from every Sunday school in the diocese, in the training school; and every teacher in every school in the diocese in extension and training courses."

Teacher Training School

The school has been so arranged that the second-year course runs from October 6th to February 2nd, and the first-year course from February 2nd to June 1st. In this way the two years do not conflict in time, and many students are availing themselves of the privilege of taking both years, the second year before the first, since the subjects do not depend upon sequence of studies. The cost of tuition is but nominal ($3 for each entire year's course), so that many parishes can afford to send a large delegation of teachers at the charge of the Sunday school itself.

The lecturers and topics for the first year's course are: "Life of Christ," fifteen lectures, by the Rev. Nathanael B. Groton, A.B., of Grace Church, son of Dean Groton of the Philadelphia Divinity School; "Child Study and Religious Pedagogy," by the Rev. W. W. Smith, fifteen lectures; "The Christian Year," six lectures by the Rev. Canon Pascal Harrower.

The second year's course covers Acts and Epistles, fifteen lectures by the Rev. Harry P. Nichols, D.D., rector of Holy Trinity, Harlem; the Catechism and Christian Doctrine, ten lectures, by the Rev. John Mockridge, vicar of Trinity chapel; the Prayer Book and Church Worship, eight lectures by the Very Rev. John R. Moses, Dean of the Cathedral of the Incarnation, Garden City; the History and Organization of the Sunday school, five lectures, by the Rev. Dr. W. W. Smith. The first year covers a total of thirty-seven hours and the second a total of thirty-eight hours, the cost of tuition thus being about eight cents an hour.

Application for registration and membership ticket should be sent to the secretary, the Rev. W. W. Smith, M.D., at the Diocesan House. Any student may take a single topic or one or both year courses. Tickets for single series of lectures are placed at $1.50 for each subject, in order to encourage taking the complete course. Examinations are optional; but, if taken, entitle to diocesan certificates and a final diploma, as well as to the international certificates. Last year the school enrolled twenty-five regular students from fifteen parishes.

The following letter has been published in connection with the unexpected retirement of the curate of Grace chapel, Monroe. It sets at rest all the unfounded surmises about alleged strained relations between the rector of Arden parish and his curate in charge of the congregation at Monroe:

Curate Retires from Monroe Chapel

"To the Members of Grace Church, Monroe, New York:

"MY DEAR FRIENDS:—The public statement of our rector, Dr. McGuinness, and the reason of my sudden departure from the work at Monroe, has so fully covered the ground that it seems superfluous for me to add anything to it. But now that it is finally permitted me to write again, I take the first opportunity to refute certain stories which have been circulated to the effect that Dr. McGuinness in some way was the one responsible for my leaving as I did. I can only reiterate the fact already stated by Dr. McGuinness, that he knew nothing of my intended departure. But I want to add what Dr. McGuinness could not say for himself. In all my work at Monroe and elsewhere I found Dr. McGuinness ever most sympathetic and helpful. He most loyally sustained me in all my undertakings, and was always a wise and considerate counsellor and friend. To Dr. McGuinness I am indebted as to few men, and I trust that all who esteem themselves my friends will understand the great debt of gratitude that I owe Dr. McGuinness, and by supporting him loyally in the work, help me in part to repay some of what I owe to him.

Your friend, HENRY W. HARVEST."

The Church of the Transfiguration, Twenty-ninth street near Fifth avenue, will celebrate the sixty-third anniversary of its Foundation Day, on the first Sunday in October. These anniversary celebrations have been for years past most interesting occasions, special music and appropriate sermons being presented. This year's special service will be of the same general character.The Rev. W. H. Du Moulin has recently become assistant to the rector of this parish, Rev. Dr. George Clarke Houghton.

Anniversary at Transfiguration

St. John's chapel of Trinity parish, in Varick street, is again before the public, and apparently its demise is now assured. The city authorities have determined that Varick street, like Fifth avenue, West 23d, Lafayette street, and a number of other thoroughfares, must be widened to accommodate the rapidly increasing traffic. This would mean that the front of the chapel, including the tower and a part of the hospital and parish house, must be demolished, unless some way may be found by which the edifice may be saved intact. The discussion over the consolidation of St. John's with St. Luke's chapel is too recent to require repetition. It is enough to say that the vestry determined some three years ago that the work in that section would be better accomplished from one center than from two, and accordingly discontinued the greater part of the work in connection with St. John's chapel, transferring a considerable part of the furniture and most of the work to St. Luke's.

St. John's Chapel May be Torn Down

On Sunday, September 17th, occurred the fortieth anniversary of the rectorship and ordination to the priesthood of the Rev. Albert S. Hull, rector and founder of the parish of Trinity Church, Morrisania. Forty years ago, as a young priest, just ordained, he started services in the village or town then known as Morrisania, but now surrounded by apartment houses and an increased population, and known as the Borough of the Bronx. Services here have always been conducted on strictly Catholic lines, confessions are heard weekly, and all "points" are in use with the exception of incense. Though this venerable parish has had many ups and downs, there was a large congregation present to congratulate the rector, who will soon reach his sixty-fourth birthday.

Anniversary of Rev. A. S. Hull

Last week there was printed some account of the proposed group of buildings for the Chapel of the Intercession. The illustrations (printed on page 741) are given in this issue to show more adequately the magnificent plans.

Illustrations of Intercession Chapel

LAST WEEK IN PHILADELPHIA

The Living Church News Bureau
Philadelphia, September 26, 1911

PLANS have been initiated for a Sunday school census of Philadelphia, after the example of the Home visitation which was held so successfully in Chicago last October. The Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, who is president of the Philadelphia County Sunday School Union, is active in the movement. A number of preliminary meetings of Sunday school workers were held in different parts of the city during the past week, to discuss the matter.

Sunday School Census Planned

It is reported that the Rev. Dr. Rhinelander has taken the lease of a house at 1025 Spruce street, which is only about two squares from the Church House, and conveniently accessible from all parts of the city. Bishop Whittaker lived, for many years, in West Philadelphia, and Bishop Mackay-Smith has his own residence in Twenty-second street. The diocese has no house for its Bishop, but does possess a fund for an episcopal residence, whose income is now turned to cover the rental of the Bishop's temporary home.

Dr. Rhinelander Selects a Home

By the will of Catherine A. Deveney, lately deceased, residuary bequests are made to the Episcopal Hospital and to the Domestic and Foreign Missionary Society. There is also a legacy of $1,000 devised to the Chapel of the Mediator, West Philadelphia.

Bequests to Institutions

Michaelmas is always an interesting occasion at the House of St. Michael and All Angels, West Philadelphia, which is in charge of the Sisters of St. Margaret, and at the mission church bearing the same dedication, on the corner of Forty-third and Wallace streets. Last year the day began by a celebration of Holy Communion at 5 in the morning, at which one hundred people were in attendance. This year the same arrangement has been made.

Michaelmas at St. Michael's

FRANCISCAN LAY ORDER ESTABLISHED IN CHICAGO

Quiet Work Among Foreigners in Waukegan

OTHER LATE NEWS OF THE CITY AND DIOCESE

The Living Church News Bureau
Chicago, September 26, 1911

ONE of the most profound sayings of Bishop McLaren, and one which he made frequently to his nearest friends during the last years of his life, voiced his conviction that in such mammonized days as ours the forces at the disposal of the ordinary parochial priesthood would prove insufficient to convert the American nation to Christ. He would often cite the parallel between our century and its amazing wealth, and the now distant age when Europe was for the first time emerging from rude, frontier poverty, into what was then unprecedented wealth. He would say that nothing but the strength which comes from the monastic life, with its absolute severance from the creature-comforts so over-estimated in a wealthy era, would compel the attention of the modern age.

It is interesting, therefore, to find that the diocese of Chicago has at last achieved a lay monastic order, and its work is so effective that it ought to be written up in far more adequate style than the limits of this letter can permit. This "Mission of St. Gregory" is located at 308 South Sheridan Road, in the city of Waukegan, Illinois, the northernmost city of the diocese of Chicago, situated on Lake Michigan, some thirty miles or so north of Chicago. It is only a few years since Mr. William Brothers came to this country with his father and a number of other English people to be amongst John Alexander Dowie's lace-workers at Zion City, which is just south from Waukegan. And it is only about two years since Mr. Brothers decided to Anglicise the Order of the Franciscan Friars Minor, and to begin work as a Churchman among the large foreign-born population in Waukegan. There are thousands of Turks, Armenians, Macedonians, Bulgarians, and Slavic people generally in Waukegan, working in the huge mills and factories of that city. The Bishop of Chicago has recognized this new enterprise, and Brother Francis (as Mr. William Brothers is now called) has some five members of his lay order already at work, at St. Gregory's mission. The Waukegan papers have given him generous descriptive articles from time to time, and several of the best-known citizens of the city, regardless of religious affiliations, have become to some extent his financial backers. There are hundreds of the foreign-born people near the monastery who call themselves gladly "Brother Francis' flock," and widespread interest is being taken in the services within the little chapel, as well as in the manifold activities of this new community among the homes of Waukegan's foreign colony. Services have been held in this chapel in the Russian, Armenian, Bulgarian, Latin, and Polish languages, as well as in English. The most elaborate of these services was held last summer, when the Superior, Brother Francis, was presented with a pastoral staff and was elevated to the rank of Prior by an Archbishop in Syrian Orders. On April 7, 1909, in the Church of the Holy Spirit, Lake Forest, the rector of that parish, the Rev. A. G. Richards, under the authority of Bishop Anderson, received the profession of Brother Francis' vows, and invested him with the habit of a Franciscan lay brother. Besides the religious instruction, which goes on unceasingly at the mission, classes are maintained in the English language, and in American government ideals, and American law and customs, and every effort is made to help these new immigrants and residents to the very best plane of Christian citizenship. Altogether, it is one of the most interesting of new departures which have been accomplished, of late, in the whole diocese of Chicago.

Work Among Deaf Mutes

It is more than likely that many Church people do not realize the amount of steady, helpful work which is being done among the deaf mutes of the nation by the Church's Deaf Mute missionaries. The Rev. George Frederick Flick of Chicago is the managing editor of the *Silent Churchman*, the official publication of the Church's Mission to Deaf Mutes, and its pages each month contain a large amount of valuable information concerning the untiring travels and the many services of the devoted missionaries furthering this work. There are ten clergymen, living in widely separated cities, who are engaged in this mission, and the whole country is covered by their oversight. Seven dioceses in the Fifth and Sixth Missionary Departments are the territory of the Rev. George F. Flick, and in Chicago itself these "silent services" are held under his leadership in the Hibbard Memorial chapel of Grace Church, Wabash avenue. The stipends of these missionaries are raised by the whole Church, through the General Board of Missions, and are supplemented by special offerings, often sent direct to the missionaries after "Ephphatha Sunday," each year.

Several Churches Being Erected

Church building is continuously in evidence in Chicago this fall. Churches are being erected in Wilmette, where St. Augustine's parish has been making fine progress under the leadership of the Rev. J. W. Fogarty; and at Roseland, where a mission is rapidly growing. The heaviest of these new enterprises is that of Christ Church, Woodlawn, on the south side of Chicago, where the Rev. Charles H. Young is leading his large congregation to build a fine church on the lot which has been vacant for many years, and on one end of which stands the parish house now used for the whole work of this growing congregation. A number of parishes have added to their equipment during the summer by repairs and improvements. Among these are the extensive improvements in the parish house of the Church of the Redeemer (the Rev. Dr. John Henry Hopkins, rector). The parish house has been entirely redecorated, and its interior considerably enlarged by the removal of part of the stage, while the rooms downstairs have been elaborately fitted up as club-rooms for the young men of the parish, as well as for other purposes. Money has just been given to the rector of this parish for the purchase of a complete stereopticon outfit, with "Reflectorscope" attachment, and also for the opening of a parish library, with book-shelves in the vestibule. Last spring all the parochial organizations for women in this congregation were federated, to meet monthly as the "No. 4 Federation," under the presidency of Mrs. Hopkins, and there are over 100 names enrolled already. The first meeting will be in October. The rector has just started a Sunday evening Bible class for young men, meeting at 6:30 P. M. in the parish club rooms. The summer services in this parish were all maintained as usual under the Rev. George R. Hewlett, the curate, and the largest attendance was during the summer, over sixty at one of the week-day Evensong hours. The daily Eucharist was established in this parish by the Rev. S. B. Blunt, about eight years ago, and has been maintained without interruption ever since, with Matins and Evensong every day as well.

House-to-House Canvass

During May and early June, there was a house-to-house canvass made in Hyde Park, Chicago, from Forty-seventh street to Sixtieth, and from Washington Park to Lake Michigan, under the auspices of the Hyde Park Council of Churches. As one of the results, the clergy of St. Paul's parish and of the Church of the Redeemer have hundreds of new addresses for their calling lists this fall. They have also access to the addresses of those persons who stated to the canvassing committee that they had no religious preference or home.

Pontiac Church Receives Bequest

Grace Church, Pontiac, in the southern part of the diocese, has been the fortunate beneficiary of a generous bequest. A farm of forty acres has recently been given to the parish, and Bishop Anderson has sold the farm for over $225 an acre. The Rev. George E. Young, lately received from the diocese of Quincy, is the rector at Pontiac.

The latest addition to the list of parishes publishing weekly or monthly parish papers is Christ Church, Joliet (the Rev. T. De Witt Tanner, rector). This well established old parish is making great progress under his leadership. He came to the diocese from Grand Haven, in Western Michigan, within the past year, and is well known far beyond the Fifth Department from the valuable charts of the eight departments, and of the Church's general missionary work, made by him within the past two years. Christ Church has charge also of the chapel of the Holy Comforter, in Joliet, and is a well organized congregation, with an "Every-Member Canvass" committee, as well as the usual guilds and societies of an active parish.

Begin October with Full Services

Most of the larger parishes in the city and suburbs of Chicago delay the full resumption of their weekly schedule of meetings until October. St. Peter's parish, this year, began all its regular activities a month earlier, by the first of September.

Goes from Hyde Park to Rogers Park

The Rev. Gilbert W. Laidlaw, who has been for some years the associate rector at St. Paul's Church, Hyde Park, assisting the Rev. Dr. Herman Page, goes to the rectorship of St. Paul's-by-the-Lake, Rogers Park, about October 1st, succeeding the Rev. Richard Rowley. A large number of friends assembled at St. Paul's parish house in the latter part of September to bid the new rector of the north shore's St. Paul's God-speed in his new work. The two Chicago parishes bearing St. Paul's name are over fifteen miles apart. Mr. Rowley, the retiring rector of the north-shore St. Paul's, takes a parish in England, at least for the present. TERTIUS.

THE MAN without a purpose is like a ship without a rudder; a waif, a nothing, a noman. Have a purpose in life—and having it, throw such strength of mind and muscle into thy work as has been given thee.—*Carlyle.*

The Late Bishop of Salisbury on the Place of Miracles in the Christian Revelation

A Letter to the Secretary of the Central Society of Sacred Study (Diocesan Branch

BY THE BISHOP OF SALISBURY

August 1, 1911.

My Dear Canon Macleane:

I WRITE to you as president of the Central Society of Sacred Study, of which you are secretary in this diocese. It appears to me that our Society has a distinct call to pay serious attention at this moment to the important question, "What is the place of Miracles in the Christian Revelation?" This call arises from the fact that doubt, and sometimes more than doubt, is being thrown by some clergy of our Church upon the reality of the Gospel Miracles, including those two to which reference is made in the Creeds, Christ's Birth of the Virgin Mary and His Resurrection from the dead.

This alarming phenomenon is made more serious by the contention of a number of persons, which amounts to this—that perfect freedom of scientific research must be allowed to the clergy on all historical and literary questions. It is clear that, if this freedom were pressed to an extreme, it would involve two such main articles of the Faith as the existence of our Lord Jesus Christ as an historic Person, and the inspiration of the prophets by the Holy Spirit.

Our call, however, as a Society is not to denounce our brethren, who have either lost, or are losing, their faith in certain of its elements, which are to us most precious, but to prove to them by affectionate argument, and, if need be, by remonstrance, that they are in the wrong. To those of them who would profess their faith in the main doctrine of the Incarnation, and who would rest their belief, I suppose, upon the unique impression which the Personality of Christ makes upon the believer in whose heart the statement of the Creed is verified by personal experience, I would address the following consideration.

Our Lord in that discourse of His in St. John 5, which is a summary of nearly all that can be said about Christian Evidences, does indeed finally base His claim on the witness of His own Personality as a revelation of God, but He combines this with the testimony of good men, the testimony of the works which the Father had given Him to do, and the testimony of the Scriptures.

Our contention is, that, while it is possible to believe in the Incarnation without believing in the testimony of miracle and prophecy, and while we may thank God that some individuals, like the clergy in question, are able to believe it, they are nevertheless, when they reject such subsidiary supports, separating themselves, to their own great loss, from the earliest tradition of the Church, and from that general view of the subject of Revelation which the wisest Christian men in all ages have found most reasonable.

Such men may very likely reject the passage to which I have drawn attention, because it is part of the Johannine tradition in this matter; our business will be to show that it does not really go beyond what we find elsewhere, though it puts it in a more compact form. As regards our own method of procedure, we may obviously treat the subject generally or specially, and I think that there should be a division of labor in the matter and that we should attempt both.

I. *Generally* we need to revive and apply the old argument that, if it was God's design to make Himself known to man as something different to the God of the Pantheists or the Deists, the way of miracles, such as are described in the Old and New Testaments, is the reasonable one. I will not use the word "natural" or "necessary," although they have often been used in this connection, because they are liable to a certain amount of misconception and misinterpretation. But if God be the supreme Reason, as all Theists must allow, it becomes Him, in the fulness of time and at the right moment in the world's history, to declare His presence in a different manner from that in which He usually reveals Himself in the order of nature. I need hardly remind you that to the Theist there are no such things as "natural laws" existing independently of God's will. What we call natural laws merely register our knowledge and experience of God's will as observed in the ordinary course of nature. When a miracle occurs it is not a *suspension* of the laws of nature, but simply *another mode* of God's action, which He intends should strike us because it differs from His ordinary method of action. Thus a wise father, who rules his family under ordinary circumstances with perfect calmness and serenity and almost with an appearance of indifference, may from time to time, in order to make a strong impression, pass outside that serenity into some great act of self-sacrificing love or of stern severity, and yet remain exactly the same in character and power both in his ordinary and his extraordinary action.

Putting our task in the fewest possible words, what we have to show is that the Mosaic period and the period of Elijah and Elisha were, like the period of the Incarnation, moments in Church history when such a manifestation of sovereign Personality was reasonable.

If we can do this, all the presuppositions against the occurrence of miracles, drawn from the observed order of nature, fall to the ground. Of course this argument only applies to Theists. Deists and Pantheists are bound by their opposite theories to believe either that God has established laws of nature, which are independent of and in fact superior to Himself, or that He exists only in evolution and development and has no Personality outside phenomena. Such, I take it, is the barest outline of the general argument, in which we shall find the old books still of great service to us.

I may refer to an excellent article on *Miracles* by the present Bishop of Ossory, Dr. J. H. Bernard, in Hastings' Dictionary of the Bible, as a good introduction to the whole subject. There are also sections in Bishop Westcott's books, as for instance in the introduction to the *Gospel of the Resurrection*, and Chapter VII. in his *Gospel of Life* entitled "Signs as a Vehicle of Revelation," which should certainly be read. The latter chapter heading draws attention to a fact which he was never weary of urging, that "a miracle, in other words, is what is characteristically called in the New Testament, a 'sign' (σημεῖον) Its essence lies not so much in what it is in itself as in what it is calculated to indicate." One of our body also draws attention to the value of Chapters IV. and V. (particularly the latter) of Dr. Illingworth's *Divine Immanence*. This latter volume, like Bishop Westcott's *Gospel of Life*, may be obtained well printed in a 6d. edition.

I could wish that some could be led to read my dear old friend Dr. Mozley's Bampton Lectures on *Miracles* (of which there is a useful review by Dr. Hannah in the "Contemporary Review," Vol. 2, pp. 297 sqq., 1866), and the preliminary essay to Archbishop Trench's well-known book, *Notes on the Miracles of Our Lord*, which deals, amongst other things, with the Old Testament cycles. I should welcome a careful study of the latter by a member or members of our Society.

II. In approaching the matter *specially*, we shall of course fix our attention mainly, though not exclusively, on the two great evidences of God's will in the Incarnation, which are contained in the Virgin Birth and the Resurrection from the dead of our Lord and Saviour Jesus Christ. The reasonableness of the first of these marvels is, I suppose, made clear to most of us by the reflection that our Lord was not *a* man but *the* man, universal man, and like Adam, the beginner of a new race.* This thought is well put in Leaflet 47, just issued by our Society, pp. 2 sqq., where Dr. Sanday has collected quotations from B. F. Westcott, R. C. Moberly, and J. Armitage Robinson, setting it forth in telling language in reply to a querist from Australia.

He might well have added a reference to Bishop Charles Gore's striking *Dissertations on subjects connected with the Incarnation*, the first of which deals generally with the Virgin

* See I. Cor. 15:45 and 47, where Estius' notes may be consulted with advantage. Students should also note that St. Paul, writing to the Galatians (4:4), describes our Lord as γενόμενον (not γεννηθέντα) ἐκ γυναικός, a distinction which even Bishop Lightfoot and the Revised Version overlook. The A. V. "made of a woman" is more correct than the R. V. "born." The *Emphasized New Testament* (ed., J. B. Rotherham, London, 1903) also rightly translates "Who came to be of a woman."

Birth, particularly the section on p. 65, beginning "Jesus Christ is a new departure in human life."

The general argument as regards the historical documents may, I think, be found very well put in Thomas James Thorburn's volume, *A Critical Examination of the Evidences for the Doctrine of the Virgin Birth* (S. P. C. K., 1908). Many other good books have been written on the subject, as by Dr. Knowling, Canon Randolph, and others.

The treatment of the Resurrection of our Lord in Bishop Westcott's various books will probably furnish the most useful material to our Lecturers and Preachers. Dr. Swete's *Appearances of Our Lord After the Passion* (Macmillan's, 1910), should also certainly be read. Many will also value the lighter treatment of the subject by Canon Charles H. Robinson in his *Studies in the Resurrection* (revised edition, Longman's, 1909).† A friend, on whose judgment I can rely, also writes, "Bernard Lucas, in *Christ for India,* is wonderfully good on the Resurrection." I am glad also to observe the articles which have been contributed to the *Guardian* on the whole subject by Dr. Lock, warden of Keble College (July 21, 1911), and by Canon Scott Holland (July 28, 1911), which form, I believe, part of a series. I am glad to be able to announce that our own Chancellor (Canon E. R. Bernard) will give a course of lectures this autumn, in the Cathedral, on "The Place of Miracles in Our Lord's Teaching," which, I hope, will be well attended both by clergy and laymen. They will certainly treat the subject in that fresh and instructive manner, which we are accustomed to in everything which he writes.

You will, I have no doubt, be good enough to send a copy of this letter to every member of our Society, and to let me know what sort of answers you receive to it. It is intended to be a *claim* on their attention, and a *call* upon them to action. I shall also, in all probability, bring the subject before the autumn conference of Dean, Archdeacons, and Rural Deans, to be held here on Tuesday, November 7th, to the afternoon session of which I shall also invite the Town Incumbents of the diocese.

Believe me, my dear Canon,
Your affectionate Friend and Brother,
JOHN SARUM.

† I feel some hesitation as regards Chapter 2, "The Resurrection Body," which deals with an extremely difficult subject, and makes some suggestions which have perplexed others besides myself.

WITH SAINTS AND ANGELS.

Around God's ever-glorious Throne,
The saints and angels sing,
And to the holy Lamb of God
Their ceaseless anthems bring.
And can we sing that holy song
With lips unclean and heart all wrong?

In ancient days the prophet heard
The heavenly hosts proclaim:
"Thrice holy is the Lord of Hosts";
And bowed in fear and shame.
How can we sing that holy song
With lips unclean and hearts all wrong?

The best beloved Apostle, pure,
Could hear the heavenly strain,
And see, beyond, a Home so bright
And free from sin and pain.
How can we sing that holy song
With lips unclean and hearts all wrong?

The *Sanctus* in the church we hear,
Throughout the world, ascend,
And in the presence of the Lord,
We at His altar tend.
How can we sing that holy song
With lips unclean and hearts all wrong.

Isaiah's lips by fire were cleansed,
And then he served aright.
And saints in heaven through many a pain,
Have washed their robes so white.
How can we sing that holy song
With lips unclean and hearts all wrong?

Now we must bravely bear our cross,
And put away our sin,
And through most humble penitence
At last our peace will win.
Then shall we sing that holy song:
With lips all cleansed and hearts made strong.

SACRAMENT.

Round yonder tall black chapel tower*
Now joyous dawn appears,
And tinges with transforming power
The icicles' bright spears.
Young winds, that hymn the morning hour
Sing keenly round my ears.

Now cassocked forms, by two and one,
With grave, expectant eyes,
Come forth, to greet upon His throne
The Maker of the skies,
Where He that spins the stars and sun
A pleading Victim lies.

But from this glory of God's day
Within why should I go?
To kneel amid that long array
In flickering candle-glow,
And penitent confessions say
With voice subdued and low?

Here from no lace-fringed altar-height
My Lord looks down on me,
But from the flushed exquisite light
Of cloudwove tracery;
From ice-gems glittering boldly bright,
From many a frosted tree.

To all that will to look and know
Here is His glory shed;
To all that hear, He speaketh so;
Here are His hands outspread.
Who tuned this breeze that sings so well,
Smiling to hear it true?
Who calls, in yonder triple bell,
The names of me and you?

The worlds, and all that in them lie,
Are Sacraments of God.
Yet fainting souls reach not so high;
Bruised feet must feel the sod.
Therefore, O Light of cloud and sea,
An inward dawn Thou makest.
To multitudes astray for Thee
Bread never stale Thou breakest.

Full swiftly fades the budding day;
Black winds may rage full soon.
If on bright Dawn my faith I stay,
New gods must save at noon.
If darkness round me out and in,
How shall such light illume me?
If I be dross, and all unclean,
Shall not God-fire consume me?

Within, within! Thy presence there
Shall never scorch nor leave me.
Wild storm may vex the ebbing air,
Winds veer, and clouds deceive me;
But if Thy Life, O God, I share,
Not death nor hell can grieve me.

IRWIN TUCKER.

* The chapel of the General Theological Seminary at the annual reopening of the sessions.

THE THRILL OF GRIEF.

The crisp leaves flutter in the amber air;
Light frost has turned the golden-rod to brown.
The subtle change strikes Nature like a frown,
Yet note her quiet answer everywhere.
The birds fly south without one anxious care;
The trees go dreaming, as the sap runs down;
The rose-bush still anticipates its crown
Of white or crimson, though its thorns lie bare.

Death is no dread to these; 'tis but a change
That ever swings into another phase
Of life renewed, as from a beauty-sleep.
Alas, for us! Our grieving natures range
Higher and lower than the purple haze
Of sweet, unconscious calm. We hope—and weep!

CAROLINE D. SWAN.

OF ALL THE JOYS we can bring into our own lives there is none so joyous as that which comes to us as the result of caring for others and brightening sad lives.—*E. C. Burke.*

Church Work as it is Done in Connection With the University of Minnesota

BY THE REV. STANLEY KILBOURNE.

THE editorial in a recent number of The Living Church on the general subject of Church Work in College Towns, is most timely. It is good psychology and good common sense to present this subject just at the time when men and women are being summoned from thousands of homes this whole country-wide, to enter upon another year of academic study in the colleges and universities.

In a sense each college problem, in so far as it is related to the Church, is unique, but in some degree, work done in any particular place is typical of what might be accomplished in all educational centers. The diocese of Minnesota has been addressing itself rather consistently to the solution of the Church problem at our great university, numbering well over five thousand students, for a period of years, and we can now report material progress. That our *modus operandi* may be of help to others engaged in similar work, is the reason for writing this article.

The diocese undertook the work by appointing, at the council, a committee of clergy who were in closest touch with the situation. That committee included the present Bishop of Eastern Oklahoma, the present rector of St. Mark's, Milwaukee, the present Canon of the Cathedral in Cincinnati, the rector of Gethsemane, Minneapolis, and the present rector of Calvary, New York. These men, together with the Bishop of the diocese, really studied the situation.

In the fall of 1907 Bishop Edsall placed me, as a deacon, in charge of the work and I took up residence near the campus. I found there a small body of men who called themselves the Bishop Gilbert Society, after the saintly Bishop of this diocese, in whose big heart the work at the university was warmly cherished. This society had a rapid growth, and held monthly meetings in the rooms of the chaplain, as I was called. It offered itself as a nucleus around which our work could center, and as I shall outline later, is of great value in the solution of our problem.

The following year, thanks to the generosity of various laymen, the purchase of a large brick house, admirably suited to the needs of the work, was made possible. This house accommodates fourteen men who board and room in it, and also furnished a place of residence and a center of work for the chaplain. The Bishop Gilbert Society held its meetings here and expanded its operations.

Relations with the rector of Holy Trinity were most cordial and the work at the university was ever fostered by the parish.

In February of last year the chaplain was called to be rector of Holy Trinity, the rector having accepted the Cathedral position in Cincinnati. This meant the assuming of the burden of a parish of over five hundred communicants, in addition to carrying the university work which had grown to the point where it needed the entire attention of a clergyman. Again, devout and far-seeing lay people came to the rescue and made the acceptance of the rectorship possible by providing the entire salary for an assistant whose special field should be that of the university. Also, inasmuch as the chaplain saw the need of work among the women of the university as well as among men, money was provided to pay the salary of a college woman who should devote her entire time to the work. Our present equipment includes, therefore, a university house, where the assistant is in residence with about fourteen men, the parish church, with its guild hall and rectory, in which the students are most welcome at any time. We have a staff of four, each of whom is particularly interested in the college problem—the rector, who has been in the college work too long and is too much engrossed in it to relinquish his hold upon it; the assistant, to whom the work especially appeals; the secretary for work among the women, who is making a study of such work and is adapted for it; and a choirmaster, who is a student in the university and qualified to appeal to students.

The University House is owned and managed by a corporation which includes the Bishop and the rector of the parish *ex-officio*, three other clergy, and four laymen.

Deaconess Goodwin is coming to Minneapolis the first of October, and will help in organizing the work among the women. She will meet them socially, address them at special meetings held on the campus, and also will address the faculty women who are members of the Church. This will be Miss Goodwin's third visit to us and she will find the field prepared for her. We aim to secure the names and addresses of as many Church girls as possible, and afford her an opportunity to talk privately to different ones, in addition to meeting them in groups.

The society for women will meet from time to time and have special speakers, who will talk to them along the line of their particular needs. Last year we made a start, during Lent, holding meetings every week, addressed by the Bishop and various of the clergy. These meetings averaged about seventy-five in attendance, and the interest aroused was sufficient to create a desire for a permanent organization.

The men have held monthly meetings at the university house, and the nature of these gatherings varied. At times they were social, at other times business, and again, different men addressed the boys on religious subjects. Possibly our most successful meetings were those where all three elements —social, business, and religious—have been combined. The chaplain is always present and opens the meeting with a collect.

This year we are able to do much more definite work, inasmuch as the parish and university work are allied. Several of the university men will be in the choir; others, men and women, will be teaching in the Sunday school, and still others will be reached in a Bible class for university people, conducted by the assistant of the parish, who is also directly in charge at the University.

Our aim at Minnesota is to make the work a big one. We welcome all students to the parish church, but those who are parishioners elsewhere in Minneapolis are urged to perform their religious duties in their respective parishes. For those who come from outside Minneapolis and St. Paul, and are residents in Holy Trinity parish, we provide work, and thus try to prevent the leakage which so frequently results when men and women come up to college and are lost in the whirl of new life.

College Church work is difficult. There is no norm by which to be guided. No amount of system can take the place of sympathetic personal intercourse between the students and those appointed to serve them. Merely bringing the students to hear sermons will not suffice, for they are in lecture rooms six days of the week. To the many sides of a student's nature we must appeal, and hold them as best we may.

The Church made a statesmanlike move in creating the Student Secretaryships under the Board, and from this source much may be expected. The Secretaries are in touch with so many situations and are really clearing houses. It has been our experience in Minnesota that their visits have been full of help and inspiration.

One phase of the problem which interests us keenly in Minnesota is the relationship between our work and the Christian associations. Our policy is one of sympathy and coöperation. They do a work which we cannot, and we can minister to our own, as they cannot. Fortunately, the association secretaries at Minnesota welcome our work and have been most cordial in their attitude.

Definite Church societies, one for men and one for women, young people to serve who are sympathetic to the student and his problems, adequate meeting places and definite direction given to the work by allying it to the adjacent parish, hearty coöperation of the clergy and laymen throughout the diocese, are the main factors entering into the solution of the work of our Church at the University of Minnesota. Since its inception there have always been several men who were studying definitely with the ministry in mind, and others who have tested their possible vocation. While we do not attempt to make our Church house a seminary, for that would kill its usefulness, we are not insensible to the function it may perform in recruiting from its residents the ranks of the clergy. Surely if the work needed any justification it would find it here, and this is only one result of this absorbing and important kind of work for Christ and the Church.

The Church Itself a Social Service

BY THE REV. D. CLAIBORNE GARRETT.

THE phrase "social service" stands in popular parlance for some sort of service to humanity apart from any religious motive or significance. It is claimed to be much broader than any religious influences. Churches are admitted to social service conferences, but only on the ground of doing something practical, as it is called. Christian men and women are asked to come in if they can show something that is being done in an outside way to ameliorate untoward social conditions. The measure of service is based on doing something rather than on being something. This betokens in the minds of many the broadest kind of humanitarianism. The bringing of all sorts of servants of humanity into the same house even as a temporary sojourning place is not without power. But there is an assumption abroad, a fallacy floating around, not always arrogantly but often politely put forth, and acquiesced in by many Church workers, that social service is quite distinct from spiritual service. Only when Churchmen can demonstrate that they are doing something serviceable in the way of contributing to the temporal needs of the people, are they gladly welcomed into fellowship with those whose religion is humanitarianism, whose gospel is that alone of the body.

Now admitting the force of much that is said about social service as the best kind of service, the question arises, what is social service? Do social servants really understand the full scope of the ministry to humanity? Is there not a very important sphere of social service overlooked even by many Church constituents, namely, the work the Church is doing, not only through its institutional efforts, but by its fundamental factors that center primarily in supplying needed power to the inner life of man?

I lay it down as a proposition too often forgotten, that the Church itself is a social service, that the work of worship, of services and sacraments, of Communion and comfort, of faith and forgiveness, the work of creating a better life within, is the greatest and most important social service; that all outside methods are eventually meaningless without the motive power for righteousness which the gospel through the Church can supply. Whatever tends to create character, to change the interior life, to inculcate the highest ideals of right living, that holds out for the world not only the hope of the kingdom of man but also the Kingdom of God; that makes men realize that these two kingdoms are in ideal one and inseparable, is the best kind of social service.

Stress has been laid so strongly of late upon the importance of changing the environment in order to make life better, that the other and more essential principle has been subordinated, that by changing motives and attitude, the environment will be changed. It is the difference between a man trying to be great by an activity outside of himself, and being great first within, and then letting the activity become a revelation of the inner greatness. All sorts of prescriptions are suggested for reforming life. Liniments and bandages are applied to the bruised and broken limbs of humanity, but what is needed most of all is the restoration of impaired ideals or the awakening of the laggard heart to a stronger hold upon the high hope of its calling. When the crowd, disappointed at Jesus transferring the thought of social service from the material to the spiritual bread, began to go away, and Christ asked His disciples, "Will ye also go?" Peter put a question as pertinent to-day as of old, "Lord, to whom shall we go? Thou hast the words of eternal life." That is what is meant by spiritual social service. Is there not something practical in that? One might think so when a woman instructor in one of our large colleges for women declared that some of the social settlement workers in a great city had confessed to her that the one thing lacking in their work was the religious sentiment and motive which the Church supplied to similar institutions. Spiritual social service must soon have a place in the curriculum of social conferences when such an essay as that by Dr. Coit, of the West London Ethical Society, declares that man is spiritual and that all of his social relationships are therefore essentially spiritual. "Soap, soup, and salvation" used to be a popular alliteration of the Salvation Army. If the degree of importance is designated by the order of the remedies the programme would have to be reversed. Many a man has found his own soap and soup by first getting the salvation of a new attitude toward God and man, as well as toward himself. The Church's ordinary method, without excitement or recourse to recreative incentives, may be the most extraordinary; or recreative may be pronounced re-creative, starting from within instead of from without. Far more important than objective measures for improving the unfortunate are the subjective influences of the indispensable Gospel of Christ which can make right the external conditions. Without depreciating any of the earnest efforts to minister to the material needs of mankind it does seem as though the time had come for a recall to the first principles of true social service, striking at the root of things, giving the heart as well as the hand a chance, and believing that the man who is down or the man in the street or one who tries to manage other men by outside methods of relief, must be born again before he can be, much less do, what society needs and God desires.

Apart from all external appliances the Church of Christ is already doing splendid social service when it gives the gospel of repentance from sin, amendment of life, correction and comfort of the Holy Spirit, faith in the Fatherhood of God as well as in the Brotherhood of man. That such social service is even more practical than much so-called practical social service is proven by the experiences of every Christian minister who has seen what applied Christianity has wrought in the way of temporal good when applied first to the heart. What we must resent is the recurring insinuation that the only service worth while is that which in a technical sense is termed sociological.

I have known whole families to have been entirely made over even in regard to their temporal affairs by coming into spiritual contact with the Church. In a certain Eastern city there was a mendicant who begged so habitually on a certain street corner that he got the pseudonym of "Pan Handle Jim." What organized charities and social service agencies failed to do, and the law, by frequent arrests, could not cure, the Church of God accomplished, when this man dropping in one night at a service of a Rescue Mission was converted, cared for spiritually, and started on a self-respecting career. To-day that man is foreman in a large factory, owns his own house, and is a devoted communicant of this Church. In another instance a man who was a drunkard and dependent with his family for ten years on charity, was brought into the Church through his children attending a Church Sunday school, and became an industrious, successful citizen, and a vestryman of one of our parishes. Yet the Sunday school, notwithstanding the tremendous practical results of its spiritual service, would not ordinarily be considered a qualified agency for social service conferences. Instances might be multiplied of services of a similar nature rendered in a quiet, unnoticed way that makes the mission of Christianity mean far more than the much advertised methods of many social reformers.

Governor Woodrow Wilson has been saying some very interesting things of late about the Church and the ministry. He declares that we have been trying to unfrock the ministerial profession, literally and metaphorically, and goes on to say, "We are afraid of the frock, we are afraid of the sign, we are afraid of the touch of professionalism. It is characteristic of our time that we wish to combine all things without differentiation in one single thing we call life, and the consequence is that we don't know what we would be at. The consequence is that no man sees distinctly enough the particular road that he is trying to tread, the particular function which he is trying to perform in society. He says, I must be man, by which he means an added general force in society and not a specialized force in society; by which he means that he must disperse his powers and not concentrate them. And yet the difficulty of modern times is this very dispersion of professional energy, this obliteration of the lines that run and should run between one calling and another."

Thus, the question comes up whether ministers are not making a mistake to present all sorts of entertainments and instructions for pampering and pleasing the crowd, while at the same time they are not insisting that the religious element shall be first. As a matter of policy, of economic expediency, would it not be better for the churches to coöperate with the Y. M. C. A. and the Y. W. C. A. and other agencies thoroughly equipped for physical and mental gymnastics, instead of each

separate Church trying to run an independent social service plant of its own? The chief business of the Church is to be in dead earnest about making people feel the need of religion, and then giving religion to them.

It is important also to consider whether the Church should turn itself into an agency for social reforms, trying by specific prescriptions, such as state socialism, or the single tax, or woman suffrage, to palliate the pains that afflict the body of humanity, and if by so doing the Church may not weaken the power it possesses of putting into human life something more important than any new methods for the management of social affairs, namely, a spiritual force working from the inside outwardly.

Referring to Governor Wilson again, "Did you ever notice," he asks, "that Christ was not a reformer? Not that He would have frowned upon a reformer, but He was not a reformer. He was organizing men to do what is necessary to be done in order to reconstruct and better human life. He was supplying the sole motive force for that and everything else."

So it is the mission of the Church to supply the motive power for all kinds of good works. The Church, as pointed out in an editorial of exceptional value in a daily journal, is more of a boiler than an engine.

It should be an encouragement to ministers who cannot always be doing big things in parish houses, who have not the talent or the opportunity for keeping up a lot of institutional work, to feel that they may be doing social service when they are serving men first of all spiritually. In the service of public worship, beautifully and helpfully ordered; in preaching the gospel of new life and new hope for the individual, as well as the gospel of social justice and social righteousness; in giving to sin-sick and discouraged souls, both rich and poor, the good news of how God pardons the penitent sinner; in the quiet, unneglected ministrations to the friendless, and the troubled in spirit; praying for the sick, comforting the sad, cheering the discouraged, the parish priest and pastor may be doing far better service than the world recognizes, for this sort of service includes human needs on both sides of life, the spiritual as well as temporal, and comprehends in its scope both worlds, the seen and the unseen, the time life and the eternal.

ARE YOU RICH?

By Zoar.

A STRANGE, almost an impertinent question!" exclaims a reader. Yet let me repeat it and let us together ask ourselves: "Am I rich?" Of course you understand at once that it is not, nor can it be, a question of our account in the bank nor of our earthly possessions, though they are surely not to be despised if looked upon in their true light, *i.e.*, that of *stewardship*. Blessed indeed are they who realize that all they have: faculties of the body, endowment of the soul, talent, riches, are God's own gifts entrusted to them for a while, in order that they may be used in His service.

Have you then ever heard of, or have you ever known, some saints of God, whom, blind as we often are to the value of *true riches*, we cannot help but recognize as being rich in the sight of God (though not in their own sight), those whose whole life has been one of service, one of self-sacrifice, imperfect, indeed as all human things must be, yet accepted of God, through the merit and intercession of the Lord and Master they served so faithfully? If you have heard of such, or better still, have known them personally, did it ever occur to you to draw a comparison between their record and your own? How can we, you and I, dear reader, help making such a comparison, and what answer, then, can we give to the question: Am I rich? rich in the sight of Him who said that whosoever gave a cup of water in His Name should in no wise lose his reward?

God requires you to come, meekly and humbly, renouncing all claims of your own; not pretending to be anything by yourself, but resting all your hope altogether upon your being one of Christ's holy household; a member of His Divine Body, deriving grace and merit from Him. By the very act of coming to the Holy Communion, you renounce, before God and man, that proud unchristian notion of standing alone, being independent. You profess yourself to stand in continual need of all the means and instruments of grace; the prayers, the intercession, the good example of your brethren; all the helps which the Son of God has so graciously provided in His Church and household.—*Keble.*

Department of Social Service

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THE NON-SUPPORT LAW IN THE DISTRICT OF COLUMBIA.

SOME idea of the working of the Non-Support Law of the District of Columbia may be gathered from the following table prepared by Judge De Lacy, of the District Juvenile Court:

STATEMENT OF MONEY EARNED BY DELINQUENT HUSBANDS AND PAID THROUGH THE JUVENILE COURT, DISTRICT OF COLUMBIA, WITHOUT ANY DEDUCTIONS FOR COSTS OR OTHERWISE TO FAMILIES.

Fiscal year ended June 30th	Appropriations for payments of earnings.	Paid to families for earnings of men under sentence	Collected by Court from men under suspended sentence and paid to families	TOTALS
1907	$ 200.00	$ 200.00	$ 6,050.59	$ 6,250.59
1908	200.00	190.50	21,888.56	22,079.06
1909	2,400.00	2,340.00	38,319.65	40,659.65
1910	2,000.00	1,692.50	30,808.28	32,500.78
1911	2,000.00			
Seven months to Feb. 1, 1911		2,007.00	21,577.40	23,584.40
	$6,800.00	$6,430.00	$118,644.48	$125,074.48

In discussing the workings of this law already referred to in these columns, the Judge expresses the opinion that not the least valuable feature of the act is the provision that the confinement, when there is confinement, be at hard labor, and that 50 cents a day be paid for each day's work performed while in the workhouse. When a lazy, shiftless man is imprisoned, it is important, to attain the end in view, that his time be not spent in idleness. Hard labor should form a part of the remedy. Enforced labor has awakened not a few to a consciousness of their ability to work, and the training received in the workhouse usually results in willingness to do any work that will put bread in the mouths of dependents. These men are made to realize that there is no such thing as "unskilled labor," although there are many "unskilled laborers," and that it is just and proper for them to strive to earn an honest dollar to meet the moral and legal obligations toward their needy wives and little ones.

A COUNTRY LIFE FOR CONVICTS.

To the suggestion that the Fall River jail should be converted into a reformatory, the New Bedford *Standard* replies: "A reformatory should be in the country, and on a tract of land of wide dimensions. Work is one of the most valuable agencies of reform, and work in the open is immensely superior to work in a shop. If the state is to establish more reformatories, they should be put in places where there will be plenty of land on which to work, and the more forbidding the land to start with, the better. Anyone who has observed with intelligent appreciation the work which is going on at the state farm at Bridgewater can but be convinced that here is a plan which promises better than any other plan in common use—infinitely better than any jail plan. It is true that much of the material at that institution is far from promising and that no very pronounced estimate of actual results is attainable. But, to a large extent, the men are occupied on a farm; more than that, in making a farm out of land heretofore given up to scrub forest, and bush pasture and swamp. They are given healthy work, such as induces wholesome fatigue, and appetite, and sleep. They get close to the ground and to the farm animals. They cultivate vegetables and fruit and flowers, all of which are good companions and in their way useful educators. And though the men are not, as a rule, of a high order of intelligence, many of them are responsive to the treatment which this farming life involves. It would be better for the inmates, we presume, if their stay could be made longer, so that the good habits which are taught could be more solidly fixed; in an adequate reformatory this ought to be, and would be, insisted upon.

What may be seen there, however, points out, to our mind, the true way for the state of Massachusetts to establish a reformatory.

"Instead of using the Fall River jail 'to save it,' as seems to be the underlying idea of this reformatory proposition, the commonwealth should acquire a good many hundred acres of the poorest land it can find, and should erect upon it only the buildings imperatively required for immediate use. Then the establishment should be put into the charge of a man who is sympathetic without sentimentality, firm without hardness, far-seeing, patient, and enthusiastic for the work—such a man, say, as Assistant Superintendent Taylor of the Bridgewater farm. And he should be given a free hand to develop what is good within his charges by the way of developing what is good within the land. There should be such schooling as is needed, and all additions in the line of building or in any construction should be the work of the inmates as far as possible. For obvious reasons, no such work as this can be carried on within a city, or very near to a city, and no undertaking of such an enterprise within a city ought to be attempted."

A NATION-WIDE campaign for the study and prevention of occupational diseases has been developed in this country during the past two years under the leadership of Dr. John B. Andrews, the secretary of the American Association for Labor Legislation. In an article in *The Physician,* Dr. Andrews shows how thousands of people have learned that in the making of the common parlor match, in the manufacture and use of ordinary lead paint, in the foundation work for bridges, and in a long list of other occupations, there continually lurks the hideous possibility and the too frequent agony of preventable disease and death. Our representatives in Congress, our newspaper and magazine editors, our ministers, lawyers, and teachers, are beginning to mouth the scientific terminology of the unfamiliar classifications of the newly learned effects of occupational diseases. Agitation has begun for the foundation of special clinics and hospitals for the study, treatment, and prevention of these peculiar injuries which are due to the conditions of employment. A careful investigation, national in scope, is planned.

In response to this educational campaign, California has recently enacted the first American law for the compulsory reporting by physicians of certain industrial injuries, including poisoning from lead, phosphorus, arsenic, and mercury, as well as anthrax, and illness due to work in compressed air. Michigan, Wisconsin, Pennsylvania, and New York have followed this lead. The Illinois legislature has just passed a measure embodying the same principle. In Minnesota at least one house has taken similar favorable action, and the question is up for the immediate consideration of lawmakers in Connecticut. Congressmen, too, even in special session, are forced to give attention to appeals from constituents who refuse to be silenced even by the need of reciprocity with our neighbors on the north and protection from our neighbors on the south. And to the urgent demands of these citizens—protesting individually and by groups—through letters, telegrams, and petitions, there is forming a sentiment favorable to the elimination of unnecessary suffering and death among those who toil in factory, workshop and mine.

THE "KEEP TOGETHER" AND THE "WORK TOGETHER" SPIRIT.

In a recent address, the Rev. Edmonds Bennett, rector of Trinity Church, Mobile, Alabama, said:

"Mobile is great on all sorts of joy gatherings; and they do good if they do not become too nearly an occupation. Then they demoralize.

"The 'get together spirit' is a happy phrase. We are here to further its graduation into another, the 'keep together spirit,' and then the 'work together spirit.'

"To effect the results sought we must pool our interests; and also certain differences, so that our very differences shall be a variety of assets, and not hurtful antagonisms.

"You will agree with me, that in the past our interests have been too isolated, too individual, too opposed. Hence growth and development have been retarded and enterprise discouraged. We have lacked comprehension and cohesion.

"We are not men, but babies, if we cannot hold differences of opinion on some very important questions and still coöperate strenuously under the conviction that our assets are ultimately common. And they are assets so definite that only a blind man or a miser can lack confidence in the future of Mobile, as based on extraordinary resources.

"Mobile has plenty of money for enterprise and equal credit. Am I not right when I affirm that it is an immoral thing to lock up money when opportunity and resources that bulge are lapping our doorsteps like a high tide?

"There is a commercial sense in which every man is his brother's keeper. I would see the city get that sort of religion into its constitution. Let us exchange some 'I' for more 'us.' It would be good commerce.

"Fallow assets become a rebuke.

"The most wholesome confession is reformation.

"The thing you are doing to-day may look large against the thing you did or did not do yesterday. But others are doing those things, and it is for you to 'go them one better.'

"Set a pace. If you don't, you will have to take backwater.

"Beware of small cliques absorbed with their own exclusive advantage. You will need narrow suspicion and antagonism that way, and we need broad faith and coöperation."

NEVADA'S PRISON POLICY.

Nevada is making good use of her convicts by putting about fifty per cent of them to work in building public highways. The project is still in the experimental stage, but the plan surely seems a good one. The *Nevada Churchman* thus describes the manner in which the work is conducted:

"A camp has been established in Washoe Valley, where a number of prisoners are beginning the construction of a road from Carson to Reno. Preparatory to this, the road on the west side of Washoe Lake was cleaned up and repaired. Now the force is engaged in building a first-class road on the east side of the lake. Grading is being done, and a couple of quarries have been opened up to supply the surface stone. Prison guards are at work with the men, but they are unarmed. Only two attempts to escape have been made, one of which was successful. The men are well fed, and already show, in health and temper, the good effect of outside employment. Other parties of prisoners are at work at the prison farm and on other roads near by. This work is profitable to the state, and deserves the commendation of citizens. But it deserves support more because of the good effect it has on the men than for any profit there may be in it for the state. If we are ever to solve our penitentiary problem, prisoners must grow to feel that they are looked upon as men, and that the face of respectable society is not turned away from them as utterly undeserving of sympathy and a 'chance to make good.'"

A "TOOTH-BRUSH LEAGUE" has been formed in Baltimore, according to the Baltimore *Sun,* as a result of playgrounds. Here is what the *Sun* has to say on the subject:

"When the playgrounds were opened at the beginning of the season, two trained nurses organized the league, and the result is that a thousand youngsters of both sexes, who had not been trained in tooth-brush exercise, have been taught to brush and scrub their teeth until they have become things of beauty and will be joys to their owners much longer than would have been the case but for this awakened interest. Prizes will be distributed next week among those who have been successful in the scrubbing operations and can show the whitest teeth. Care of the teeth has been shown recently to be so intimately related to good health and increased mental and physical efficiency, that if the playgrounds movement had accomplished nothing but its successful tooth-brush crusade, its value would be great."

PROFESSOR RAUSENBUSCH, in his book, quotes the test applied by the head of an insane asylum to distinguish the sane from the insane. They were taken to a basin of water under a running faucet and asked to dip out the water. The insane simply dipped and dipped. The sane turned off the faucet and then dipped out the rest. And then he puts the question: "Is our social order, our boasted civilization, sane? What are we doing to turn off the faucet?

MAYOR TAYLOR of Vancouver is authority for the statement that in his city, in one year, there has been an increase of 30 per cent in the improvements and 80 per cent in building permits. This condition is due, in his judgment, to the fact that the land itself and not the improvement is taxed: "Instead of fining a man for improving his property, we put the weight of the fine on the man who doesn't."

SOME IDEA of the recreation facilities of New York may be gathered from a recent news item to the effect that seventy-five tennis courts in Central Park had been temporarily withdrawn from use.

CLEVELAND'S school authorities are planning to establish six more open-air schools this autumn.

INTERIOR DESIGN FOR CHAPEL OF THE INTERCESSION, NEW YORK.

PROPOSED GROUP OF BUILDINGS FOR CHAPEL OF THE INTERCESSION, TRINITY PARISH, NEW YORK.

[See New York Letter for last week.]

The Great Reredos for Christ Church Cathedral, St. Louis

TWO years ago a scheme for a portion of the proposed additions to the structure of Christ Church Cathedral, St. Louis, of which a drawing for a large sculptured reredos stands first and foremost, received practical form by the commission for that work being placed in the hands of Mr. Harry Hems, the well known ecclesiastical sculptor of Exeter, England. Mr. Hems' experience extends over half a century, during which time there are perhaps few cathedrals in Great Britain that have not, at one time or other, received contributions for their beautification from his famous studios. The necessary elevations and details for the reredos had previously been prepared by Messrs. Kivas Tully and Clark (the latter gentleman since deceased); and it was by their strong recommendation that the Dean and Chapter entrusted this important work to Mr. Hems, who happened to be in this country at the time, the understanding being that everything be completed in two years. The acquisition of so large and costly a reredos for the Cathedral was made possible through the characteristic piety of a well known, benevolent lady, anonymous under present circumstances, a member of the congregation, who generously volunteered to defray all the expenses incurred by this great work.

DETAIL OF REREDOS.

The completed reredos and altar, weighing several hundred tons, have now arrived in St. Louis, and with it Mr. Harry Hems, in company with several skilled assistants, brought from Devonshire studios, and they are now busily engaged in its erection. His task was commenced about two months ago, and is expected to be completed early in November.

ALTAR AND REREDOS FOR CHRIST CHURCH CATHEDRAL, ST. LOUIS.

To a great extent a replica of the celebrated fifteenth century High Altar screens at Winchester Cathedral and St. Alban's Abbey, like the former, the present reredos is composed wholly of Caen stone, a material obtained from ancient quarries situated near the Normandy town of that name. It is a finely grained white stone which was largely used by William the Conqueror in both England and France. The present structure will rise above the new marble floor in the apse. Its façade, facing west, will be enriched by the introduction of fully fifty canopied and groined niches, each occupied by a statue. In the center of all, stretched upon the cross, will be a most impressive sculptured representation of the Crucified Saviour of mankind, carved a little larger than life size. Immediately around this will be the figures of celestial beings, angels in various attitudes of wonder and adoration. Beneath the cross and immediately over the Gradine, to the rear of the Altar itself, is to be a large panel containing a realistic representation of the Worship of the Shepherds and the Adoration of the Magi. This fine study is carved in high relief.

The Altar itself is also of Caen stone, and will contain in its frontal, sculptured groups illustrative of the Life of Christ. The mensa is very massive and nearly eleven feet long; it is of white marble. Taken separately or united as a whole, this altar and reredos, for beauty of conception and ornateness of detail, combined with piety of expression and deep religious feeling, will stand upon its own merits almost if not entirely unique.

For this description and the accompanying illustrations, THE LIVING CHURCH is indebted to the excellent diocesan paper of Missouri, the *Church News*.

THE LAST COMMUNION SERVICE.

BY ROLAND RINGWALT.

PERHAPS every communicant in Christendom has at some time thought "This may be my last Communion." Of those who come to the sacred feast just before starting on a long sea voyage, or prior to enlistment in a regiment bound for war, or on the eve of a surgical operation, it may be said that they cannot help thinking of the way of all the earth. But it may be that some in every passage have never thought—what of the last service itself?

The duration of the Christian Passover is positive and yet indefinite. St. Paul tells us that it is to continue until the Second Coming, but of that day and that hour knoweth no man, no, not the angels in heaven. At all the great crises of Christian history, at the fall of Rome, during the Crusades, after Constantinople became the prey of the Turks, in the Reformation struggle, at the time of the French Revolution, there have been many who expected to behold a sign in heaven and to hear the rumbling of the chariot wheels. It is probable that at such times devout souls prayed with a strained expectancy calmer years do not know. Quite possibly in a lonely island the priest before the shrine heard the sea and the waves roaring, and half hopeful, half fearing, waited to see the Redeemer walking on the waters. Many a soul may have prayed, "If the last day shall come at this moment, may I be equally ready to receive the tokens of the Redeemer's death or to find out what is meant by the power of an endless life." In periods of terrible nervous strain, "Even so come, Lord Jesus," may have been as natural an expression as the ordinary greetings of neighbors. We can always grow

more thoughtful by attempting to put ourselves in the place of another. Imagine a Jewish Christian of the first century, a reverent and patriotic spirit, at the Holy Communion shortly before the fall of Jerusalem and then after hearing of that dread crash! He could easily believe in the speedy approach of the final consummation. Jerusalem a heap of ruins—the ancient landmarks destroyed by heathen soldiers, the memories of centuries a mass of havoc. It is more than probable that such a man, whether priest or laic, would approach the altar with the feeling, "Nothing remains of Jerusalem—why should anything on earth last long?" Like feelings may have come to those who saw the barbarians descend on Rome, or to the learned Greeks who fled from Constantinople to find what shelter they might. To such persons the foundations of the earth seemed to be out of course; it would not have been to them any great shock to see one more convulsion—to see the blackening sun, the reddening moon, and the stars falling like the untimely figs of a tree shaken with a mighty wind.

The service instituted by Jesus of Nazareth has worked one of the greatest social revolutions the human mind can imagine—it has, wherever firmly planted, uprooted animal sacrifices. It has lasted through wars and truces, through Gothic barbarism, through mediæval feudalism, through all that separates the Europe of the Cæsars from the Europe of present-day Germany and England. It has crossed the seas and climbed the mountains. Among the northern snows and under the southern cross the words, "This is My Body," have sounded. The Saviour's desire to eat the Passover before He suffered finds a response in the heart of those who look forward to the surgeon's steel, or who expect death to end their long illnesses. Even among those condemned to death for crime there have been and are men and women who ask for the Bread of Life and pray that He who gave it will remember them when He comes in His kingdom.

Many times in Christian history the changes in environment have been so great that worshippers have felt that the end of all things was at hand. St. Paul did not know the date of the Second Advent any more than we know it, but he was told that the feast of redemption was to last until that Second Advent. When the Judge comes He will find the table spread and the servants waiting on the hungry as the Apostles waited on the five thousand. Imagine the grandeur of such an interruption—the service of stately Cathedral and mountain chapel, the consecration prayer of a missionary in a forest and a chaplain in a hospital, suddenly drowned by the cry, "The Bridegroom cometh!" We have all seen pictures of the first Communion, and we may be present at the last.

CENTRAL FIGURES IN THE REREDOS, CHRIST CHURCH CATHEDRAL, ST. LOUIS.

IT IS GREAT FOLLY not to part with your own faults, which is possible, but to try instead to escape from other people's faults, which is impossible.—*Marcus Aurelius.*

LABOR IS DISCOVERED to be the grand conqueror, enriching and building up nations more surely than the proudest battles.—*William Ellery Channing.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

AN OPEN LETTER.

To the Editor of The Living Church:

IN a recent issue, in lamenting the death of Judge Old, you say "he shared in the distrust of Catholic advance which so generally characterizes Virginians," and then you ask, "Why cannot we find a way to bring such men into full sympathy with the Catholic revival?"

I think you answer your own question—*these men distrust what is called Catholic advance;* and if you further ask, "Why do they distrust it?" the simple answer is, because, as they understand the matter, what is called the Catholic Revival too often brings forward and states as generally accepted and unquestioned doctrines of the Church, some, at least, of those that were distinctly repudiated at the Reformation. This is asserted, or at least implied, from time to time; and I want to raise my humble protest against it, because I do not think such assertions and implications ought to be allowed to pass unchallenged.

For instance, a prominent Bishop in the Church has recently said in your columns, "We Catholic clergy have opposed the use of the word 'Protestant,' because we have considered that whatever may have been its meaning in the past, it now means an antagonism to such doctrines as The Real Presence, The Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession." And the assertion is made as if the word "Protestant" ever meant anything less than this, and that possibly Protestants had shifted their position.

In opposition to this assertion or implication, I may for myself, and, I trust, for a great many others, say, "We Catholic clergy cling to the use of the word 'Protestant,' because we consider that, in accordance with its meaning in time past, *it still signifies,* among other things, antagonism to such doctrines as 'The Real Presence,' 'The Sacrifice of the Mass,' 'Eucharistic Adoration,' and 'Sacramental Confession.'"

I need hardly say that these terms find no expression in our standards, and I shall try to indicate why they are objectionable to those who are not in sympathy with what is called the Catholic Revival.

To help me in doing this, I shall quote the words of generally acknowledged representative men, not as of themselves determining the teaching of the Church, but as being fair witnesses to it, and so setting it before us in a simple and clear way.

(1) *The Real Presence.* Whatever individuals may mean when they use these words, I fear that they practically mean to the public the doctrine of the Real Presence as set forth by the Council of Trent, viz.: that "In the august sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things." In his theological dictionary, Blunt says "that the Body and Blood of Christ exist in these elements, is as much the belief of the English Church as of the Latin and Greek Churches."

As against such teaching, we take the judicious Hooker as more fairly representing the Anglican Communion. He says:

"Nothing of Christ which is limited, nothing created, neither the soul nor the body of Christ, and consequently not Christ as man, or Christ according to His human nature, can possibly be everywhere present. The manhood of Christ can neither be everywhere present, nor cause the person of Christ so to be.

"The substance of the Body of Christ hath no presence, neither can have, but only local. . . . If His Majestical Body have now any such new property by force whereof it may everywhere even in *substance* present itself, or may at once be in many places, then hath the majesty of His estate extinguished the verity of His nature. . . . We hold it a most infallible truth that Christ as man is not everywhere present."

To these words of Hooker, it will be sufficient to add those of Jeremy Taylor:

"We may not render divine worship to Him as present in the Blessed Sacrament according to His human nature, without danger of idolatry; because *He is not there according to His human nature,* and therefore you give divine worship to a *non ens,* which must needs be idolatry, for *idolum nihil est in mundo,* saith St. Paul, and Christ as present in His human nature in the sacrament is a *non ens:* for it is not true; there is no such thing. He is present there by His divine power, and His divine blessing, and the fruits of His body, the real, effective consequents of His passion, but for any other presence, it is *idolum,* it is nothing in the world. Adore Christ in heaven, for the heavens must contain Him till the time of the restitution of all things."

(2) *The Sacrifice of the Mass.* I think we ought to remember at the outset, how very far such terms depart from the nomenclature of the Prayer Book. In the Prayer of Consecration, after giving glory to God for the sacrifice of our Saviour Christ, we say that He "did institute, and in His Holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again."

The use of the word Mass is in itself unfortunate. Bishop Cosin says:

"The word 'Mass' was used by the ancients in the Latin Church with quite a different meaning than that which now prevails among the Papists. But the old Latins used the expression, 'Go, it is Mass,' that is, 'Dismissal,' and hence all the sacred acts were called by the one name, 'Mass,' from a single act. But the word 'Mass,' as it is now used by the Papists for a true and proper sacrifice of Christ offered every time to God the Father, for the living and the dead, is nowhere found among the ancients. And for this reason the very word 'Mass,' in its new, not in its ancient signification, is rejected by the English Church, which desired to abolish that wrong opinion about the sacrifice of the Mass."

It has been contended that the "Sacrifice of Praise and Thanksgiving," of which the Prayer Book speaks, is not a sacrifice of our praise and thanksgiving merely, but a sacrifice offered for thanksgiving. A sufficient answer to this is found in the very passage of scripture in which the expression "sacrifice of praise" occurs: "Let us offer the sacrifice of praise to God continually, *that is the fruit of our life,* giving thanks to His name."

Modern Romanists, being asked if they have a sacrifice to offer, reply: "Yes, it is the most essential characteristic of a Catholic: we have an altar in our churches, and upon that altar the priest sacrifices the Son of God, to the Father in the Holy Eucharist. This is the first function of a priest; without a sacrifice there is no priesthood, and without a priesthood there is no sacrifice, and without both priesthood and sacrifice there is no Church." Primitive Churchmen being asked the same question, Have you a sacrifice? reply: "Yes! Our sacrifice is the offering of prayer and praise and thanksgiving, and a humble heart and our whole selves. We have no other sacrifice, and none other is acceptable to God." Bishop Cosin defines the sacrifice of the Eucharist "as here we use in the Church of England" to be "the act of our praise and thanksgiving for the sacrifice of Christ once made for us on the cross."

(3) *Eucharistic Adoration.* For a better understanding of this, note that in their Pastoral of 1871, the Bishops say: "We find men asserting what cannot be distinguished from the *real objective presence* of our divine Lord in the Sacrament of His Body and Blood under the form of bread and wine, and paying such reverence to the *elements* upon the Lord's table as may be considered equivalent to adoration."

It seems evident that Eucharistic adoration is one of the consequences of the dogma of the objective presence in the elements. "It was not possible that Adoration of the Sacraments could exist until the doctrine of transubstantiation, sanctioned in 1215, was admitted. It was hardly possible that it should not arise after that dogma had been adopted. At the Reformation it necessarily fell to the ground in the Church of England, on transubstantiation and the sacrifice of the Mass being repudiated. When this took place there were some that objected altogether to kneeling at reception, lest it should countenance adoration of the sacrament. To meet this objection, and at the same time to stamp with condemnation adoration whether of the elements, or of Christ in the elements, there was inserted in 1552 the so-called Black Rubric, declaring the adoration of the elements to be idolatrous, and the corporal presence of Christ here to be impossible, as He had but one natural body and that was in heaven, while it expressed approval of kneeling as signifying humility and thankfulness, and preventing disorder. In 1559 it was thought that this rubric might be safely dropped; but as the objection to kneeling still prevailed, and the danger of a recrudescence of adoration was discerned, it was re-inserted, with a verbal alteration, at the final revision in 1662, and it still stands as the rule of the English Church."

Bishop Jeremy Taylor has discussed the point at length, and condemned the practice unreservedly. He says, indeed, "No man eats Christ's body worthily but he that first adores Christ," but he also says that Christ is *not present there according to His human nature.* "He is present there by His divine power and His divine blessing, and the fruits of His body, the real effective consequents of His passion, but for *any other presence* it is *idolum,* it is nothing in the world.

The twenty-eighth Article says: "The Body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner, and the means whereby the Body of Christ is received and eaten in the Supper, is Faith."

"But it is quite necessary to know what we mean by 'spiritually,' else we are no nearer the truth by using it. By some it is taken merely as a synonym of 'supernaturally'—that the delivery of the Body of Christ in the Lord's Supper is brought about in an extraordinary or miraculous manner. But spiritual reception does not mean the reception of Christ's glorified body about in a supernatural man-

ner, but it signifies that the body and blood of Christ, or the grace derived from the sacrifice of that body and blood, are conveyed to the recipient in such manner only as spirit communicates with spirit."

"Others apply the word 'spiritual' to the glorified body of Christ, and say that we receive 'spiritually', because what we receive is that body which being glorified, has thereby become 'spiritual'. Upon this Bishop Jeremy Taylor says this 'may make His body to be present no way but that which is *impossible*, and implies a *contradiction*, a body not after the manner of a body; a body like a spirit; a body without a body; and a sacrifice of body and blood without blood"; but we, by the real spiritual presence of Christ do understand Christ to be present as the Spirit of God is present in the hearts of the faithful, *by blessing and grace*. And this is all which we mean, beside the typical and figurative presence' ".

Bishop Bull condemns the Roman ceremony of the Elevation of the Host to be adored by the people as very Christ Himself, while they neglect the old *"Sursum Corda", the* lifting up of their hearts to Heaven, *where Christ indeed is.*

(4) *Sacramental Confession.* Here again the form of expression is unfortunate, because the words have acquired a technical sense and may be readily taken as representing Roman doctrine and practice. Possibly some may object to the continued reference we feel obliged to make to the Roman communion, but as some one has said recently in one of your book reviews, "one wishes that it were not necessary to treat Roman Catholicism in a controversial manner, but one would be blind to the actual condition of the religious world to-day who doubted that necessity."

The Council of Trent, in its sixth canon, pronounces an anathema on any one "who shall deny that sacramental confession was instituted by divine command, or that it is necessary to salvation." On the contrary, Bishop Wilberforce says that he holds it to be a part of the wisdom and tenderness of the Church of England that she provides for any parishioner who, in sickness, shall "feel his conscience troubled with any weighty matter," being "moved to make special confession of his sins," and that she also provides for those who before Holy Communion "cannot quiet their own consciences," being invited to "open their grief to the Minister of God's Word"—and he goes on further to say that "in making this *special and limited provision* for troubled souls, I hold that the Church of England discountenances any attempt on the part of her clergy to introduce a system of habitual confession." And again, in a letter to Dr. Pusey, he says: "The Church of England allows it in cases of spiritual distress where the sick conscience cannot find peace through the ordinary ministrations of the Word and sacraments. One, therefore, who has really imbibed the spirit of the Church of England will always have before his mind the purpose *not of forming* in the soul the habit of so opening itself to the priest, and so craving absolution, but the very opposite of exalting the soul again to be at peace, opening itself only to God, and receiving strength from Him, through the *common* provisions made for His Church."

Finally, while it is very hard to tell exactly what people mean by the words they use, and therefore hard to fix upon them the exact meaning you attach to them, in the brief consideration we have given to the terms "Real Presence," "The Sacrifice of the Mass," "Eucharistic Adoration," and "Sacramental Confession," we have tried to show by the testimony of generally recognized and accepted witnesses, that the doctrines these terms are commonly taken as signifying are not the doctrines set forth by this Church. It is not worth while to speculate what the word Protestant meant in time past, but I think it is generally acknowledged that it meant at least antagonism to these doctrines, and many of us cling to the word because we are still opposed to these doctrines. We accept the statement some one has made that "under these conditions, and as against these and other Roman teachings, our generally recognized and accepted theologians—who may be taken as fair witnesses—have firmly and thankfully stood by the principles of the Reformation, and have never hesitated to regard and proclaim the Church of England as a Protestant Church."

Geo. W. Peterkin,
Bishop of West Virginia.

A CENTRAL AMERICAN BISHOPRIC.

To the Editor of The Living Church:

AS a missionary in the Canal Zone, I beg to differ with you as to the advisability of electing a Bishop for Central America. Such a move implies the willingness of the English Church to relinquish her work in the other parts of Central America as she has done in the Canal Zone. Otherwise it would be absurd. If the American Church is to confine her work in Central America to the Isthmus of Panama, we are all well satisfied with the present arrangements, except that we would not care to see "annual episcopal visitations by different Bishops," as you suggest; for there are questions of administration here as well as everywhere else; a native ministry to be trained; and many other matters that require the continuous attention of one Bishop. It would be fine for the Bishops but disastrous to the work. As it is, there is not sufficient territory to warrant either the English or the American Church in maintaining a Missionary Bishop, but the two combined would form a very good district and give one Bishop sufficient work and responsibility, and if the English Church consents to such an arrangement it would be a very wise move.

I think that you overestimate the dangers to health of living in the tropics. To be sure, people are not as vigorous here as in the North, but if one takes proper care of himself, he can, with an occasional vacation in the cold part of the year, enjoy good health and do good work. The Chief Justice of the Canal Zone, a man over sixty, has lived here for fifteen years, while Mr. Connelly, the superintendent of construction for the Panama railroad, has been here thirty-five years. Mr. Tracy Robinson, who has written several books, has lived here over forty years, and Colonel Duncan, whose son owns the New Jersey Military Academy, has lived here thirty-five years. All of these men are in good health, and as a matter of fact, there is no more healthy lot of men anywhere than in the Canal Zone. But, granting all of this, the Bishop would not be obliged to live in Panama. He might prefer to live in Costa Rica, where the climate is as nearly ideal as anywhere in the world, and he would have as much, if not more, work there, as in Panama. Taken all together, health conditions would be more satisfactory than in many of the Southern states. Add to this the two months' vacation and you have the health problem settled.

A Bishop of Central America would have a great many inconveniences to contend with. He would have to be his own general missionary; he would have no Cathedral; the greater part of his work would be among negroes; and he would have to be satisfied with very slow progress.

With all that has been said about Pan-Americanism, this would seem to be a splendid opportunity. There are thousands of Americans and Englishmen in these countries, together with tens of thousands of West Indians. To neglect them is a crime, and to embrace this opportunity is surely the part of statesmanship.

Unless a Bishop is elected for all of Central America we do not want any change either in arrangements or personnel. For one, I would refuse to stay here under the vacation trip plan, and I am sure that such a plan would prove disastrous to the work.

Respectfully,
Empire, C. Z., Panama. W. H. Decker.

To the Editor of The Living Church:

I HAVE read your editorial entitled "The Forthcoming Session of the House of Bishops" with much interest. If my memory serves me correctly, the question of assuming control of and responsibility for the Anglican work in Central America came before the then Board of Missions some two years ago, and the unanimous opinion was that, in view of the present demands upon us, by reason of which we are already confronted with a large deficit in our mission treasury, we had no right to assume such new burdens as this, the more especially as we should be merely assuming work now, and for many years, carried on by the Church of England.

This Church is pouring large sums of money annually into Mexico, Cuba, and Brazil, to say nothing of our own possessions among Latin civilizations, or semi-civilizations. To add to these at the inevitable cost of work in heathen lands and at home would be most unwise and unfortunate. I trust it will not be considered *"lese majeste"* for a layman to express the hope that our Bishops will not take such action hastily and will, before doing so, confer with the Board of Missions or the next General Convention.

Arthur Ryerson.
Ringwood, Springfield Center, N. Y., September 23, 1911.

EMPHASIS IN READING THE SERVICE.

To the Editor of The Living Church:

WHAT is more effective in controverting the teaching that the American Catholic Church is a part of the one Catholic and Apostolic Church, than for a priest, when celebrating the Holy Communion, to read himself and congregation out of the Church by emphasizing the words "we" and "Church" in the petition "most humbly beseeching Thee to grant that . . . *we,* and all thy whole *Church,* may obtain remission of our sins," etc. By so doing the priest makes himself and congregation an entity entirely apart from the Church, and offers the petition for each separately. By carefully emphasizing the words, "we" and "all," the celebrant makes himself and congregation a part *of* the Church.

While writing upon this subject permit me to mention two other misinterpretations that are quite common in the reading of the Litany, and though not so important as the one mentioned above, because they do not mislead, as that does, from a true understanding of the status of the Church, yet are none the less painful to those who are compelled to listen. In the petition "That it may please Thee to defend and provide for the fatherless children and widows," if the reader fails, as many do, to mark the pause after the word "children," it makes the adjective "fatherless" to modify both substantives "children" and "widows," and makes the petition to read as though it were offered for the widows, not because they are bereft of husbands, but rather of fathers.

Again, we often hear the petition, "That it may please Thee to have mercy upon all men," read, not with the emphasis upon the word "all," but instead, upon the word "men." Now while

this last error may not, after all, be so very wide of the mark, yet it is hardly in accord with the intention.

Syracuse, N. Y. KARL SCHWARTZ.

A CORRECTION.

To the Editor of The Living Church:

I CANNOT account for my writing "ferial Sunday" in my letter appearing in your issue of the 16th inst. Of course a "feria" is a day which is neither a feast or a fast. I did not think it necessary to mention Good Friday as being the exception to the daily Eucharist. (Rev.) JOHN OLIPHANT.

St. James' Parish, Manitowoc, Wis.
September 18, 1911 A. D.

"HOW MAY WE REACH THE PEOPLE?"

[CONDENSED.]

To the Editor of The Living Church:

THE above question, asked by the Rev. Thomas Jenkins in a recent issue of THE LIVING CHURCH, is important. It is the question asked by every missionary, for it is his duty especially to reach the outsider.

Mr. Jenkins' suggestion as to preaching on the street seems to be a good one. Some may say that the class of people reached in this way would not be desirable Church members. But one of the reasons for the lack of the Church's progress has been, on the part of some members and some priests, to make a distinction between the classes. Some priests say: "The Church only appeals to the educated and the rich or to those who claim to be of society." I have heard members say of certain persons: "If they join the Church you can count me out."

But the Episcopal Church is Catholic. She intends to reach all classes. And that class which is not supposed to be desirable material needs the teaching and uplifting of the Church as much as any class, to say the least.

Some may say that street preaching would not accomplish the desired end; that the people who would listen on the street would not become members. How do we know? Others gain members in this way.

There are two things certain. First, there are hundreds in every city who have never heard of the Episcopal Church and thousands who do not know what this Church teaches. Secondly, these hundreds will not hunt for something of which they have never heard and come to the Church to find out what her teachings are. Besides there is a deep prejudice which will keep many from enquiring about the Church and her doctrine. Advertising has revolutionized the business world; no business succeeds nowadays without it. Advertising is good for the Church. It was the advertising by miracles that first brought the Church to the attention of the world. If by street preaching men learn that there is such a Church with such a foundation and history; that she has certain good things to offer which other religious organizations have not, they may—many no doubt will—be sufficiently interested to enquire by reading the missionary's tract or by allowing him to engage them in conversation, or by coming to the Church to learn what the Church teaches.

Another way to reach the people is through the children. Go out into a new part of the city or into any part where there is no regular established or organized Church work being done and rent a store building or hall, on the first floor if possible, and fix it up as churchly as possible. Procure some kind of seats, a small organ, and some Sunday school literature. Get some one who can play the hymns and a few from some parish who can sing and are willing to teach the children—without failing two Sundays out of four to be present. Above all, appoint a committee of one discreet person, if no more, to aid in visiting all the parents in the community and induce the children to come to the Sunday school at some hour that will not conflict with the hour of the Sunday schools which they attend. Nothing should be said against any Church or denomination. But in many cases you will have to explain that you do not represent the Roman Church, and that you have no "scheme to teach the children and then turn them over to the Catholics." It is well to teach the parents at the outset that the Church teaches "religion" and morality and spirituality. If you put a cross over the door at first you will find it harder to get the parents interested and the children started. They will not object to the cross when they know the beautiful lesson intended.

Various rewards, cords, buttons, picnics, entertainments, will have to be indulged. All others allow those things. Many children will come only on account of them and will go away unless they receive them. By this means, through the children and the Sunday school, you will gain the respect and the interest of the parents and bring many a family into the Church. This plan requires money for rent, seats, books, papers, picnics, etc. And many times the progress of the Church is hindered by the lack of the small amount it takes to start and maintain the work. But the most difficult task will be to get workers—Church men or women who are interested enough to give their time and attention to the work. Nearly all mission work is hindered on this account.

Another way to reach the people is akin to street preaching. But it will reach a different class of people, perhaps a better class, and the members of the denominations. That is by tent preaching. In the summer time the missionary ought to have at his disposal a good tent and folding chairs which could be easily removed from place to place. Put up the tent on a vacant lot and have organ and choir and preach as on the street, without manuscript, and as loudly and eloquently as a Methodist. About two or three weeks should be given to one location and then remove to another. This again is often rendered impossible for the lack of funds and co-workers.

Another way to reach the outsider, especially the men, is to give stereopticon lectures, not in a church but in a public hall, and in this, as in the Sunday school work and the tent preaching, no money should be asked of the people. The lectures must be free; not a religious service but simply a free lecture with pictures. By this means the history and doctrine of the Church may be taught to men and women who would never hear or learn anywhere else. But here again nothing can be done without money.

What a great work could be done in all of our larger cities by these various means of reaching the people, if the missionaries only had the financial support and could have the coöperation of the men and women who are already members of the Church!

Kansas City, Mo., J. W. BARKER,
September 19, 1911. *City Missionary.*

SOCIALISM.

To the Editor of The Living Church:

A WRITER in the issue of September 2nd puts stress upon the words: "Please print again that Socialism is not *pro* or *anti*-religious." In other words, from the tenor of his words, it is non-religious.

It is a very common argument with Socialists to say that "their doctrines have nothing to do with religion. Socialism concerns itself only with this world and has nothing to do with the hereafter." This sounds plausible, but upon investigation it will not stand the test.

The wonderful thing about the Christian religion is that it concerns itself exclusively neither with the world to come or the present life. It is truly a *Catholic* religion, for it embraces not only all time but all eternity. Its advantages, then, over ethical, philosophical, or socialistic systems is at once apparent. All man-made systems, splendid as they may be, and often are, are sure to have a flaw somewhere, and just as we arrive at what seem correct deductions, we find our premises are wrong. The weakness in these systems and plans lies in the fact that they concern this life only, and what concerns merely temporal things cannot help but be biased by temporal principles. It is only as we interpret present day problems in the light of eternal principles that we can hope correctly to solve them.

It is not the Church's business, as such, to make a proper division of wealth. Our Lord never would decide such a question put to Him. These He left to an enlightened conscience of humanity to decide for themselves, that men might be co-workers with God in eternal principles. The Son of God laid down three great principles: love, brotherhood, and the law of sacrifice. Socialism aims at the cessation of private property. If a man has nothing to call his own, he has nothing to give, therefore he cannot practise the law of sacrifice. Social regeneration can only come by realizing the spiritual dignity of man *as man*, that all men are brothers; and, second, that "we must do good, and be ready to distribute," that is, all must live according to the law of sacrifice and love.

Wherever Socialism agrees with these principles, then all good Christians must heartily agree and give their loyal support.

Schuyler, Neb., September 22, 1911. S. J. HEDELUND.

To the Editor of The Living Church:

SOUTHERN CALIFORNIA is a long way from the office of THE LIVING CHURCH, and my copy of the paper is late in reaching me. Will you, however, grant me the courtesy of space enough for a brief reply to the letter of the Rev. Custis P. Jones, on the subject of "Socialism" in your issue of September 16th?

For once I am thankful that THE LIVING CHURCH is not very generally read by the artisans and laborers in our parishes, for if the letter of Mr. Jones should be taken seriously, it would be very difficult to repel the charge which I suppose every priest of experience has to meet, that "The Episcopal Church is the Church of the wealthy, and has no sympathy with the poor and no place for the toiler." Of course we can and do refute this wretched slander, but it would be interesting to hear what Mr. Jones would have to say in answer to the charge.

The sane and virile words of the Bishop of Utah have deeply disturbed Mr. Jones, and caused him deep searchings of heart. He paints a very gloomy picture of the dreadful results which would follow the establishment of the "Coöperative Commonwealth," and somewhat petulantly inquires, "Who is going to do the digging, the

mining, the building, and all the hard, unwelcome drudgery and toil, which is now done *so satisfactorily*, if the lash of poverty is removed by the 'Coöperative Commonwealth'?"

But in the name of (I will not say the religion of Jesus Christ, but) common justice and decency—to whom is this *"satisfactory"?* Is it to the laborer, toiling through almost every conscious hour of his life for a bare subsistence, that others may live in ease and comfort, through his toil? Is it *satisfactory* to the women and children in the mills and factories, to the miner in the pit, to the gaunt, half-starved wretches in the steel mills? They are all driven by that beneficent lash of poverty to which Mr. Custis Jones clings so closely. They must all slave for life to heap up riches for others, and pay dividends to the stockholders, or else go hungry and naked themselves, but it may be questioned whether they find it very *satisfactory*. Doubtless Mr. Custis Jones, and the beneficiaries of the present plan, which withholds from the laborer his due, may find it very satisfactory; but to those of us who are longing, praying, and working for the day when the "good and perfect gifts" of God shall be at the disposal of His laboring children; to those of us who love justice and equity, and who hate oppression and injustice, these things are a long way from being satisfactory; and I think we could even endure with equanimity the pathetic spectacle of Mr. Custis Jones being compelled to do the digging for his own water pipes, if thereby more of justice, and a fairer share of this world's goods, should fall to the lot of the present toilers.

Very truly yours,

The Rectory, Santa Ana, Cal., Sept. 20. W. H. WOTTON.

To the Editor of The Living Church:

WILL you kindly allow me a brief reply to my critic, the Rev. E. M. Duff? First, he proposes a labor day reduced to three hours to keep men from shirking hard toil. Then (computing the present average labor day as nine hours) just *three times the present number of laborers* would be required to do the present work. By the census of 1900 about seventeen millions were engaged in hard labor—agricultural, manufacturing, and mechanical. A three-hour labor day would, at that time, have called for fifty-one millions of laborers out of a population of seventy-six millions! There were not that many adults in the land.

Second, when the millions of shirkers, demoralized by the Coöperative Commonwealth, are sent to the "stone pile or the county farm," as planned by my reverend brother, will they stay there, unless persuaded thereto by guns or whips in the hands of a million or two of guards?

As to the "normal predisposition in humanity toward goodwill," upon which Mr. Duff counts to make the stone pile and county farm unnecessary, I fear the "normal predisposition" to laziness and selfishness in unregenerate human nature will get the better of the first named predisposition, whenever it gets such a good chance as that offered by the Coöperative Commonwealth.

Baltimore, September 23. CUSTIS P. JONES.

HOW TO ISSUE LETTERS OF TRANSFER.

To the Editor of The Living Church:

MAY I use the columns of your valued paper to suggest to some of our preoccupied and thoughtless clergy that, in these days of death, divorce, and duplication of names, it is altogether inadequate and stupid to issue a letter of transfer to a woman under her husband's name with only the prefix "Mrs." as a designation?

After trying for a year or more to get a person recorded, it is exasperating to receive a letter of transfer in this form: "I commend to your pastoral care Mrs. John Smith," which may mean junior, senior, white or black, young or old, and is practically no identification. Should one be so foolish as to register persons after that careless fashion, he would soon find it impossible to fit names and persons, and his records would be of no value. It seems puerile, but it is very necessary, to suggest to the reverend clergy that when a person is baptized, he (or she) is given a name and is entitled to it always; that every entry upon a parish register, whether of child, parent, sponsor, confirmee, communicant, man or woman, living or dead, should show the baptismal name in full. And that "Mrs." has no place on the register at all, except in parenthesis, to signify that the woman is married.

The observance of these simple and patent facts, which are so often overlooked, would save much delay and vexation to those who are careful, and would make all our records clear and accurate.

Oakland, Cal., September 19. CLIFTON MACON.

KNOWING IN OUR HEARTS how utterly unworthy we are to sit at meat with Jesus Christ, yet humbly acknowledging His merciful invitation to us, we shall never despair of any worst sinner, never judge his case hopeless, never think it useless to pray for him, and to watch for all opportunities of doing him good, which may be put in our way by the Lover of his soul and ours.—*Keble.*

CHEERFULNESS and content are great beautifiers, and are famous preservers of good looks.—*Dickens.*

Literary

PROFESSOR HARNACK'S LATEST BOOK.

Neue Untersuchungen zur Apostelgeschichte und zur Abfassungszeit der Synoptischen Evangelien. By Adolf Harnack. Leipzig, 1911.

We have here the third volume which Harnack has given to the discussion of the authorship of the Third Gospel and of the Book of the Acts. It will soon appear in English, but its importance and interest are so great that the readers of THE LIVING CHURCH may be glad to have an earlier knowledge of its contents.

The first part reaffirms and illustrates the identity of the author of Acts with the author of the so-called "we sections." Here Harnack strengthens and develops positions already taken in his previous writings, and shows conclusively, we believe, that all the evidence, linguistic, stylistic, and literary, goes to confirm the unbroken tradition which makes Luke and Acts the work of the companion and physician of St. Paul.

The second part deals with the chief objection still urged by the opponents of the Lukan authorship, viz., the alleged inconsistency of St. Paul's position as represented in Acts with that taken in the letters which we have from his hand. Here, after observing that it is not impossible for a disciple to fail in fully and perfectly reproducing the views of his master, Harnack says that the real question is whether Baur, Schürer, Schmidt, Julicher, etc., have correctly understood the actual relation of St. Paul to Jewish Christianity, and whether they have not imputed to him an unwarranted degree of antagonism. On this he joins issue and uses both the accusations and reproaches of his adversaries and the express declarations of the apostle himself to show that he was fundamentally a Jew and regarded Christianity as the natural and proper growth from the Jewish tree. He was adopting no mere subterfuge but expressing his honest conviction when he asserted that he was a Pharisee and that he was called in question because of the hope of the resurrection. Harnack here emphasizes a side of St. Paul's character and adduces passages from his epistles which Baur's influence has prevented from receiving adequate consideration. In truth, the really Lutheran conception of St. Paul's position which is retained by the radical critics, who in other respects have departed a long way from the theology of the great German, can only be corrected by a full recognition of the Pauline teacning regarding the sacramental union of the Christian with Christ. But we welcome Harnack's refusal to make Protestant orthodoxy the single and sufficient measure of St. Paul's thought.

It is the third part of the book we are reviewing which will awaken the liveliest interest. In it the author recurs to the remark made in Excursus 5 at the end of his recent work on Acts, which showed that he felt there were strong grounds for regarding both the Lukan compositions as written, not about the year 80, the date commonly agreed on by conservative critics like Sanday and Plummer, but even as early as 60 or thereabouts. He now expresses his conviction that the earlier dating is correct, and proceeds to give the grounds on which he bases it. He discusses carefully the abrupt ending of Acts, and concludes, with Blass and many others, that the only really satisfactory explanation is that it must have been written before the issue of St. Paul's trial was known. He shows that the Jewish revolt, the destruction of the Temple in 70, and the Neronian persecution in 64, have left no traces in this book. The non-use of the Pauline epistles he regards as "of no slight significance." He examines minutely the terminology, and holds it better explained by the earlier dating. He concludes that Acts, regarded in itself, demands a composition before the destruction of Jerusalem and the death of St. Paul.

But will the Gospel allow this date? There are two arguments usually employed against it—the phraseology of the predictions regarding Jerusalem in Chapter XXI. and the use made of the second Gospel. He finds the first objection baseless. Indeed he regards verse 28 as making composition after 70 impossible. The second objection necessitates the discussion of the date of Mark, as to which he declares there is no difficulty in the way of placing it, at latest, in the year 60. He suggests that Mark may have brought his Gospel to Rome when he visited the imprisoned Paul, and so Luke may have known it in its first form. Later he may have revised it, and published it at the request of the Roman Christians.

As to St. Matthew, Harnack thinks this Gospel must have been written very nearly at the time of the Jerusalem catastrophe, perhaps immediately after it, though he will not exclude the possibility of composition before. This opinion is the more interesting from the fact that W. C. Allen has lately been advocating by very substantial arguments, a much earlier date than has been generally conceded.

A discussion of the formation of legend in the Christian Church concludes the volume. Harnack thinks, with Wellhausen, that even Mark contains secondary and tertiary elements, and is not so much

the record of the Petrine preaching as of the received belief among Christians. He discovers, however, no trace of Gentile influence, and no invention of facts to fit Old Testament prediction.

The other supposed Gospel document, Q, he regards as the work of a personal disciple who has written down what seemed to him most important in the sayings of Jesus. "The supposition is not necessary that one of the Twelve has formed the collection, but it is not excluded." He believes Matthew and Luke to contain legendary material, but considers this is not of such a character as to alter the conclusions as to date already reached on other considerations. The Infancy narrative of Matthew breathes a Jewish-Palestinian spirit. "If critics call this story late, this means only that they cannot reconcile themselves to it, and that it is hard for us Occidentals of the nineteenth and twentieth centuries." We need not follow Harnack's attempt to account for its origin. "It is in no way impossible that Magi came from the East in the days of Herod, and the blood-bath in Bethlehem may posses an historical kernel." The narratives of the death of Judas, Pilate's wife, and Pilate and the people, spring from Jerusalem, preferably before A. D. 70. The appearance of the Risen Jesus to the women, he would regard as a later addition.

The Infancy Gospel in Luke has, he says, two sources—a very ancient story of John's birth, which had been originally circulated by his disciples, and certain traditions, not improbably handed down through Philip and his daughters, concerning the birth of Jesus. These latter have certainly arisen on Palestinian soil, and have been regarded by Luke as proceeding from Mary herself, though he has felt himself at liberty to give free and poetic dress to the real facts. How far Mary herself was responsible for the narrative we cannot say. But there is nothing in all this, nor in the points of contact with the Fourth Gospel, nor in the variations between the Third and the First and Second Gospels with reference to the Resurrection appearances, which is inconsistent with an early date.

Other critics will doubtless find much to dispute in Harnack's work, but we are inclined to believe they will find it hard to shake his main results. Catholic Christians may feel themselves compelled to dissent from many statements, but they have good reason to rejoice and be of good cheer when the most famous of "liberal" scholars maintains, on purely critical ground, all that the most conservative have dared claim for the date of the Gospels, and almost all that they have held regarding their authorship and sources. One may well set these sane and careful studies in the balances against the extravagant theories of Smith, Jensen, Drews, and Kalthoff, who write of the "Christ-myth" and ask, "Has Jesus ever lived?"

CHARLES C. EDMUNDS.

HISTORICAL.

History of the Lay Claims Under the Scottish Bishops, 1789-1905. By the Very Rev. George T. S. Farquhar, M.A. Dumfries: The Scottish Chronicle Office, High Street.

This is an account of the demand for a representative Church council of laymen in the Scottish Church, and the establishment thereof in 1905. The demand for representation in the councils and synods of the Scotch Church by the laymen begins in the middle of the nineteenth century, but there had been what our author calls "preludes" to this movement. One of these, that of Dean John Skinner, was caused by a visit of Bishop Hobart of New York in 1824, from whom the Dean heard of the lay representation in the American Church. He advocated by the Scottish Church the establishment of a lay body to be "associated with the clergy in ordinary diocesan synods, to be allowed a voice, not only in all matters of temporal concern, but in forming rules of lay discipline. This, however, was deemed then a dangerous innovation.

The real struggle began in 1852, and its history is marked by stormy discussion, by letters in Church papers, and by pamphlets of varying merit. Mr. Farquhar has gievn us the history of all this in interesting way. He is, in a sense, the defender of the claims of the laity and writes sympathetically of their claims, although he disclaims holding a brief for either party.

There is much that is interesting in this book both to the student of Scottish Church history and to the American Churchman.

H. P. S.

BISHOP WORDSWORTH ON THE HOLY COMMUNION.

The Holy Communion, by the late Bishop of Salisbury, which has reached a third edition, is built upon four visitation addresses given by him at various times, and is a useful book for many purposes to the student of liturgics. Its scholarship is what one might expect from a Wordsworth. The excursus on the Lincoln Judgment is valuable and interesting to the student and controversialist. The view of the Eucharistic Sacrifice is familiar to all who have read the Reply of the English Bishops to the Pope's Bull on Anglican Orders.

As a theological work it is rather diffuse and unsystematic. This, however, does not prevent the book from being a useful presentation of many points of interest in connection with the august mystery of the altar. [Longmans, Green & Co.] A. P. C.

DR. VAN DYKE'S BOOKLETS.

So ATTRACTIVE are the writings of Dr. Van Dyke that we have been accustomed year by year to the re-issue of various of them in pleasing booklet form. There have just been issued, with green tint borders on fine paper, five of these booklets, most of them reprinted from earlier editions in different form. Each of them is handsomely made and all of them are attractive for gifts. The list just published consists of the following: *Joy and Power, The Good Old Way, The Poetry of the Psalms, Ships and Havens, The Battle of Life.*

ANOTHER SERIES of attractive booklets from the same publisher is somewhat smaller, but similarly printed with green tint border. The booklets are bound in paper and enclosed in specially made envelopes to match. The series comprises: *Ships and Havens,* by Henry Van Dyke; *Joy and Power,* by Henry Van Dyke; *Young Men: Faults and Ideals,* by James Russell Miller; *Girls: Faults and Ideals,* by James Russell Miller; *Where Love Is There God is Also,* by Lyof N. Tolstoi.

MISCELLANEOUS.

WE HAVE HERETOFORE directed attention to renderings in English and in handsome form of the Wagnerian dramas associated with the Nibelungen Ring. The fourth of these is now issued uniformly with its predecessors, and comprises the drama of *Götterdämmerung,* retold in English verse by Oliver Huckel. In the interesting preface the story of all the Ring dramas is told and the connection between the four poems is carefully stated. The translations themselves are admirable. Unlike the libretto of the operas, they are designed rather to reproduce the thought of the original than to fit it to music. The Ring operas are only condensed adaptations of the original dramas, and the customary English librettos are but English adaptations of those adaptations. This series of translations by Mr. Huckel, on the other hand, is in dignified English, and while no attempt is made at rhyme, the rhythm and thought of the original are carefully reproduced. They are of high literary value, and the illustrations add much to the pleasure with which they will be received. (Crowell, price 75 cents net.)

FOR SOME TIME past a re-issue of the works of Henry D. Thoreau, edited and illustrated by Clifton Johnson, has been coming from the press of Thomas Y. Crowell & Co., taking a handsome form as befits the outdoor studies that have become classics of American literature. There has just been issued *A Week on the Concord* in this series, and Mr. Johnson's introduction, no less than his handsome illustrations, presents the book to us in most pleasing form. We have learned in these tumultuous days that are called strenuous, to appreciate the quiet life of woods and streams, and thus to do greater jstice to Thoreau than perhaps his contemporaries of an earlier age did. This volume is a happy addition to our American literature (Crowell, price $2.00.)

READERS of THE LIVING CHURCH especially, but others who appreciate literary excellence also, will receive with pleasure a new book of poems written by Martha J. Kidder, many of which indeed have appeared in the pages of THE LIVING CHURCH. The collection bears the title *Aeonian Echoes.* We find no epic or long sustained topics, but rather a collection of short poems covering a multiplicity of subjects, most of them with a deep religious strain characterizing them, and with here and there a deep sense of humor bubbling up. There are several hundred short poems comprised within the volume, and we find them very attractive. (Sherman, French & Co., price $1.25.)

A RATHER STRIKING book in the interest of Temperance propaganda is an oblong volume containing vivid newspaper cartoons. The title of the volume is *As Ye Sow,* and it is published by the Pictorial Press, Los Angeles, Calif., at $1.00. There is, of course, the common confusion of temperance with legal prohibition, but there are people enough whose only safety lies in voluntary prohibition for themselves to justify the publication of a volume like this.

A SMALL VOLUME entitled *Selections from the Letters, Speeches, and State Papers of Abraham Lincoln,* edited, with introduction and notes, by Ida M. Tarbell, has lately been issued, and will be of value to many who are interested not only in knowing the view of political questions that were expressed by Mr. Lincoln at various times during his eventful lifetime, but also to some extent as showing how political conceptions have changed within the last fifty years. (Ginn & Co., price 30 cents.)

THE PROOF of the pudding is in the eating. Recipes for making a great number of puddings and other dishes are gathered in *The New Home Cook Book,* compiled from recipes contributed by ladies of Chicago and other cities and towns. The arrangement seems excellent. Very likely the recipes, many of which bear the signature of one who has tried them, will be found acceptable. (McClurg, price $1.00 net.)

Department of Sunday School Work

Rev. Charles Smith Lewis, Editor.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

THE religious value of the Sunday school is its real value. It is for this that it exists, to train the children who come under its influence in the principles and practice of the Catholic Faith. As Canon Newbolt has well put it in *Speculum Sacerdotum,* speaking of the place of the parish priest in the parish school: "He will be there to teach them religious truth in a religious way, and to set a religious tone to religious teaching."

No amount of mere knowledge will be any equivalent for this. As we have said in another place, there is great danger lest our Sunday school should be permeated with a modern form of Gnosticism, holding knowledge as the all-important element for salvation.

The religious tone can only be kept up through prayer. It may be that the lack of reference to prayer in so many of the modern writings on the Sunday school does not involve indifference to this side of the development of the work; but it certainly does not tend to strengthen it.

Prayer for the work of the school, the officers, the teachers, and the scholars, ought to be a part of the prayer-life of every devout communicant of the parish. The familiar prayer for the parish which is used in many places is singularly silent as to the children. The faithful, the wicked, the careless, the sick, and the weak are objects of intercession. The Bishop and rector are included. But those whom the Master especially loves are not mentioned. The most vital part of the parochial work is entirely omitted.

It is to be supposed that, in a school whose tone is religious, the teachers themselves pray for their work. But is their prayer for their own class, or for the whole school? And is it the prayer of the individual teacher, or of the teachers of the school? We are learning to appreciate, as we have not before, the value of corporate prayer, and more especially in connection with corporate communions. Might it not be possible to arrange for a corporate communion of the officers and teachers of the Sunday school at least once each month, and at that time have special prayers for the work of the school?

This principle of Intercession for the Sunday school finds expression in the Days of Intercession that have been observed in the Anglican Communion for a long while, and were adopted by the World's Fifth Sunday School Convention in Rome in 1907. The result is that, beginning with October, 1908, the third Sunday of October, and the Monday following, are set apart as days for special intercession and prayer for the Sunday schools throughout not only our own Church, but of those throughout the world.

The American Church and the Church of England Sunday School Institutes have put forth a circular, which is published in the October number of the *American Church Sunday School Magazine,* copies of which can be secured by writing the Rev. H. L. Duhring, D.D., 125 South Third street, Philadelphia. This circular sets forth special topics for prayer, with suitable Prayer Book Collects; a special service of Intercession and a Litany; and suggestions for the observance of the day. These include a special celebration of the Holy Communion; a devotional meeting; and special sermons.

We would urge the observance of these days upon the Sunday schools of the Church, as a means of developing the spiritual life of the school, and of quickening interest in the work being done in them. Where there are several parishes in one city there might well be a united Sunday school service at some convenient time, followed, or preceded, by a devotional hour for the teachers.

The surest method for making the Sunday school effective and for increasing its members will prove to be this of constant, persistent, and widely extended prayer.

The support of the school is a vital question at all times, and especially so at the opening of the fall term. There are more requirements under the modern system than under the old. The newer text books are expensive; the supplies for hand work make a considerable demand on the treasury; the secretary's notices, if these be of the 'follow-up' sort, mean no small printer's bill and a good deal of postage. How shall these expenses be met?

There are two extremes, one or other of which is probably the answer that a large number of schools would give to our question. The one, perhaps the older, is that the school must support itself. The other is that the parish must support the Sunday school just as much as it supports the choir, or as the adults in it support the secular schools; and leave the children's offerings entirely for outside purposes.

The former answer, leaving the support to the children, appears to be faulty on three lines. It separates the Sunday school from the parish, intensifies the old and wrong position that it is the children's church; and is a survival, on the financial side, of the old days when the Sunday school and the parish had no connection of an official character but were each independent religious "societies," if one may use that old New England nomenclature.

The other solution, that puts the entire burden on the vestry and utilizes the children's offerings for wholly outside purposes, fails on another side; and to our mind is quite as unsatisfactory as an educational method.

It is absolutely necessary to teach, to train, the children that they are to help in the support of the Church's work. This lesson has been commonly left till maturity, and then it has often been found hard to learn. Or the children have been given a wholly unsuitable sum to "put in at Sunday school" and so taught the insignificance of the work rather than its great value.

As their elders give regularly to the various kinds of Church work and give of their income, so the children should learn to do. If they have a certain sum each week, or month, they should be taught to give a proper proportion of that for the Church. To give a child ten cents for his own and make him give half of it in Sunday school creates, in many children, a sense of injustice. If they have no regular allowance then the parents should give them a sum for Church, telling them that it is a share of what the family sets apart for this purpose.

Where the children put their money in the Sunday school collection and are taught that it is all for non-parochial objects, they are not taught that they have any share in the support of the parish, nor any responsibility for it. Therefore, in our opinion, to have all their offerings go outside and have the vestry wholly support the school is a mistake from the standpoint of teaching the children to practice their religion.

We would advocate their sharing in all the parochial expenses; and extra-parochial offerings. Where the envelope system is in use, the children should have their own envelopes.

The question of making their offerings, so as to prevent the children from keeping the Sunday school and church separate, might be met in this way. Those children who are going to church would keep their envelopes for the regular offering. The others would put their offerings on the plate for presentation in church with the rest.

If the Sunday school follows the morning service, the children who had been in church would have given their offerings there, while the others could put theirs on the plate for presentation in the evening.

This would do away with distinctive Sunday school offerings; but on the other hand it would result in the insistence on the truth that the children are part of the congregation and share in its worship. It would also keep the money side of the school out of school sessions, and do away with that terribly un-Christian struggle for the "biggest offering" and the competition of classes that is so bad. It would also involve the appropriation by the vestry of a certain sum for Sunday school expenses, and the payment by the parochial treasurer of the Sunday school bills.

The Sunday school Lenten offerings would be merged as they have been by the Board, but they could and should be kept as a separate item within the larger. It is to be hoped that next year the splendid showing for this year can be overpassed, and that a still larger number of schools will report. The total this year was $155,300 from 3,960 schools.

THE ROOFTREE.

God bless the roof that shelters you—
It may be wide and high,
It may be domed and pinnacled
Against a painted sky.

Or it may be an humble place,
With dry and gaping seams,
A-leaning to the ferns and moss—
A canopy for dreams.

It may be but the restless sky,
With moon and stars adrift,
And foliage for curtaining,
A-slit with silver rift.

It may be but a roof of dreams,
Re-spangled and gem-set,
That none may know or criticise,
Or you yourself forget.

And though it may be none of these,
But fairer and more free,
God set His guard around about,
Wherever it may be!

LILLA B. N. WESTON.

THE PIPER OF JOSSELIN.

BY EUGENIE M. FRYER.

THE golden hush of a late midsummer's afternoon hung about the chateau of Josselin. To Josselin de Rohan, pacing to and fro on the terrace, it seemed enveloped in a golden haze of dreams. He paused by the moss-grown parapet, looking off across the low rolling country to the scrub-clad hills that marked the outer edge of that mystic forest of Broceliande, his spirit steeped once more in mediaevalism, in feudalistic ideals, in the spirit of romance. The very Breton air was pregnant with it, and a smile flitted across his strong, ruddy face as he thought of the road along which he had of late been travelling. Far below him, the Oust wended its way southward, its shimmering surface ruffled slightly by the idly-stirring breeze. The twilight deepened, and the shrill sweetness of children's voices floated up to him, mingled with the rude clatter of their wooden shoes; and now and again the far-off note of a bird softly shivered the brooding stillness. "Everywhere there is unrest, yet here is peace," Josselin murmured dreamily. "Is it the magic of Merlin that lingers in these hills?"

As he stood there, his stockily-built figure silhouetted against the purple and gold sunset sky, the faint notes of a bagpipe bore in upon his consciousness. He listened breathlessly, his blue eyes of a sudden on fire, and again the wild minor thread of melody came to him like a far-off echo.

"The Piper!" he said softly. "Jan is calling to me," and he leaned far over the parapet, trying to catch a glimpse of the old man in the fading light.

A mental picture rose vividly before him—an old man clad in homespun, a tangle of silvery locks falling about his shoulders, and in whose fathomless eyes the fire of youth still lingered, eyes that reflected in their dark depths the melancholy of the Celt, the dreamy glow of the seer, sitting in the market-place piping to his people. "I would keep the sound of music in their hearts, Monsieur le Vicomte," he had explained once to Josselin as a boy.

Thoughts of his childhood came rushing back to Josselin, crowding out for the moment the present-day problems that had been occupying him so much of late. His thoughts flew back to that May day so indelibly impressed upon his childish memory when, as a boy of six, he had first met the Piper down by the river, where Jan had revealed to him the mystery of his pipes—a day of stolen pleasure when he had slipped away through the green shaded walks to the postern, where, finding the gate unlocked, he had stepped out into that alluring world that lay beyond the scaleless chateau walls. Of an investigative turn of mind, Josselin had been attracted to Jan because he was strange, different from anyone he had known in his tiny world bounded by the conservatism of grim walls. But it was the magic of the pipes that held and fascinated the boy. They stirred him strangely, and he never tired of listening to them, nor to the tales the old man told of Merlin and other personages of folk-lore. Thus a friendship had sprung up between the lonely old man and this bright-haired son of Alain, Duc de Rohan.

As Josselin grew older a deeper note marked their friendship. The boy's investigative turn of mind developed into a speculative attitude toward life, a mood that touched and drew out the simple philosophy of the old Piper—a philosophy garnered from the fields and hedgerows of a life spent much upon the open road. Circumstance had made possible the continuance of this friendship, for Josselin as a child had been left much to his own devices. His beautiful mother had died—broken-hearted, it was hinted—when he was but five years old. His father the Duc, preoccupied with his pleasures, spent much of his time in the hunting field, forgetful of his little son, unthinking also of the needs of his people clustered about his gate. So the lonely child, left to the care of servants, would creep away to the river bank, and there speak out his heart to his old friend, the Piper, and together they would strive to unravel some of the problems that perplexed Josselin's childish mind.

There had been two great turning points in Josselin's life, his mother's death, and his being sent to Paris to school. Though only five when his mother died, yet her gentle influence had not lingered with him merely as a golden faraway memory, but as a vital influence in the moulding of his life. For with far-seeing wisdom, she had visioned for him the ideal, she had instilled in the child a deep love of the beautiful both in art and nature, a passion for poetry which to her was the summed expression of all things beautiful. Thus in an indirect way his mother had led Josselin to seek the Piper, who had deepened this love of the beautiful through the magic of his pipes.

Then when he was sixteen, Josselin had been sent to school in Paris, and from there he had gone to the University. So that eight years went by when the two friends had met only at rare intervals, years full of interest to the eager, receptive boy, years that opened up endless avenues that lured his youthful fancy, years that blurred though they did not obliterate the memory of the Piper sitting on the river bank, or in the market-place with his pipes.

It was while Josselin was at the University that social problems began to take deep root in his mind, and remembering his people so long neglected by his father, he studied social conditions and industrial questions with a view to introducing them into the primitive Breton life, thus lifting his people up to modern ways of living, to modern industry as a means of bettering their condition, of widening their horizon.

Then had come the hasty summons home—his father's injury in the hunting field, that had ended in his death just one week ago, leaving Josselin de Rohan heir to his father's responsibilities, leaving him free also to put into practice those theories that had been occupying him so long.

As Josselin stood there by the moss-grown parapet, night gathering in about him, those things which for so long had been as shadows—the old life here at Josselin—at the sound of the pipes resolved themselves in his mind like the stars in the darkening sky. A great loneliness overcame him, and with it a longing to see this old friend of his childhood, and to unburden his heart to him. As if by impulse, he turned away from the parapet into the wood path leading to the postern. And with the echo of the pipes in his ears, he slipped out through the postern, and made his way toward the river bank where, as if by instinct, he knew he should find the Piper.

"Good evening, Jan," Josselin said simply, holding out his hand.

Jan was on his feet in an instant, pulling his ragged cap from his head. "Monsieur le Duc!" he exclaimed, a thrill of pleasure in his voice.

"Yes, Jan, your friend Josselin de Rohan. I heard the pipes, so I came."

"Monsieur le Duc has had a sad homecoming," Jan said slowly, crossing himself.

The young man also crossed himself. "My father the Duc, God rest his soul, has left me many responsibilities to face, Jan. Tell me of my people! Things go well with them?" He scanned Jan's face in the fading light.

The old man shook his head.

"Things are not well with them, Monsieur."

"They lack food and clothing, Jan? They are hungry?"

Again the old man shook his head.

"They are poor, Monsieur; they are starving, yes. But—"

"But what, Jan?" Josselin asked eagerly.

"But it is not food and clothing that they lack, Monsieur."

"What is it, then?"

"They are poor in spirit, Monsieur. They have forgotten the pursuit of beauty."

"How could they forget the beautiful?"

"Monsieur has never had to seek for beauty. It has surrounded him. It has been of the air he breathes. He knows not the struggle of the poor."

A deep color flushed Josselin's cheek.

"I have seen the grinding struggle out there beyond the mountains, Jan. I have felt the unrest. I have marveled at the peace one finds here. Why this peace, if they have forgotten?"

"It is not peace, Monsieur. The souls of these people sleep."

A quiver shot through Josselin, his blue eyes grew luminous. He leaned forward eagerly.

"I have returned to awaken them, Jan."

"How, Monsieur?" the old man questioned, incredulous. "My pipes have failed. They no longer listen to Jan, the Piper."

"I would teach them new ways of spinning flax, better ways of ploughing their fields, and reaping their grain."

"Monsieur brings this new learning from beyond the mountains?" the Piper questioned, a note of suspicion in his voice.

"Out there in the great world I have remembered my people, Jan."

Jan gently shook his head.

"Monsieur departs from tradition. No good will come of it. I, too, have been beyond the mountains."

"You, Jan?" Josselin asked, smiling.

"Years ago, Monsieur, I went to Saumur. I became a lieutenant in the army of the Republic. I learned that it was a better thing to plow and harrow one's own farm as our grandfathers did, Monsieur."

"You found the beautiful by returning to the soil, Jan?"

"Yes, Monsieur. Beyond the mountains the strong trampled on the weak. Everywhere there was unrest, the grinding struggle, as Monsieur has said."

"But may not peace blossom out of this unrest?" Josselin queried, striving to win Jan over.

"Not by parting from tradition, Monsieur."

"How will you awaken them, Jan?"

"I do not know, Monsieur. My eyes are dimmed. Tonight I take the road for Ste. Anne d'Auray. The Pardon is two days from now."

"You would bathe your eyes in the Fountain of Light?" Josselin smiled.

"Yes, Monsieur. For then is the inner vision rekindled likewise."

"But if these people awaken, will they still listen to your piping?"

"I go to Ste. Anne's, Monsieur. Even now I must be starting."

"It is a time of transition, Jan. They cannot go back, my people, if they would," Josselin answered as he walked slowly beside Jan.

"Ah, Monsieur! The pursuit of beauty will be lost in the grinding struggle of factory life."

Josselin laid his hand affectionately on the old man's shoulder.

"Our ways part here, old friend. God speed your journey, and bring you safe to your Fountain of Light. I would make life fuller and more interesting, more of a boon and an adventure for my people. The pursuit of beauty will thus be saved."

"You will fail, Monsieur."

"Perhaps, Jan. But I too believe in a Fountain of Light. Good night, old friend."

"Good night, Monsieur, and may the good Ste. Anne guide you back to the light. It is dangerous to depart from tradition."

Josselin watched the shadowy figure of the old man in the mystic half-light moving slowly down the dim white road. Above him the stars hung limpant in the still blue sky. Deep in thought he let himself in through the postern, and followed the winding wood-path to the terrace. As he stood once more by the moss-grown parapet, the echo of the pipes came to him on the night breeze, and he smiled.

"You are right, Jan. The sound of the pipes can never be wholly lost," he said half aloud. "But the people will listen to them again, only when they have learned to make homely things beautiful."

As he spoke, Josselin involuntarily looked toward the east where a waning moon, rising above the treetops, lighted in mystic half-tones the blurred outline of the hills, the road, the winding river, that same east which a few hours hence would brighten at the dawning of a new day.

PENELOPE.

"When which divine song was perceived to bear
What mournful subject by the listening ear
Of wise Penelope, Icarius' seed,
Who from an upper room had given heed,
Down she descended by a winding stair."

—*Chapman's translation of Homer's Odyssey*, Book I, Line 497.

Down by the winding stair
Still bright with life, still fair,
Penelope descends, called by a song.
Two maidens, swaying tall
Behind her, at her call
Are following to support her 'mid the throng.

Deep is the sorrow light
Which makes her eyes more bright
As, drawing nearer, every word rings clear
From Phemeus' moving lips.
The high recital whips
Her heart to longing and to restless fear.

PENELOPE SINGS:

Absent Ulysses, when the red sun sets
Upon me; when the leaning heaven
Casts out a star; when evening with its jets
Of far-chilled wind has early driven
My heart within itself, where still
It beats to burst without my will—

Then hear me where thou wanderest. Great unrest
Is thy grim jailor. And I know
That whether hindered in thy homeward quest
By chains or magic; whether slow
Or fast thy bonds yield, still thine eye
Hangs on the star of my dark sky.

If, absent from me, thou still breathing art
Of my soul's bloom, not even fear
Can hold us long with withering touch apart.
Thy victor spirit hovers here.
Though seas and mountains lie between
Us, though thy presence is unseen.

As flees the brooding shade
Down some green leafy glade
When grasps the sun his morning scimatar—
So her wrapt features, dark
With sorrow, caught the spark
Of rising hope which shineth from afar.

Down the stone steps she goes
To quell that song of woes
Which moved her where she sat with fixèd gaze.
Not early and not late—
Until she knew his fate—
Could she endure the song of those dead days.

But hope sent leaping glints
Of lustre, flashing tints,
Into the fountain of her faith. Some hour
Should bring to her again
Ulysses and the rain
Of joy should plash in many-colored shower.

Fear not, for those who see
Thee, fair Penelope,
Upon that charmed and never dimming page,
Know that thy lord returns,
That bright his love-torch burns
And leads him back to thee, in that past age.

Washington, D. C. MARGARET JEANNETTE GATES.

THE ADVANTAGE of leisure is mainly that we have the power of choosing our own work; not certainly that it confers any privilege of idleness.—*Lord Avebury.*

AN AIM IN LIFE is the only fortune worth the finding; and it is not to be found in foreign lands, but in the heart itself. *R. L. Stevenson.*

Church Kalendar

Sept. 29—Friday. St. Michael and All Angels.
Oct. 1—Sixteenth Sunday after Trinity.
" 8—Seventeenth Sunday after Trinity.
" 15 Eighteenth Sunday after Trinity.
" 18—Wednesday. St. Luke, Evangelist.
" 22—Nineteenth Sunday after Trinity.
" 28—Saturday. SS. Simon and Jude.
" 29—Twentieth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Oct. 2-3—Dioc. Council, Milwaukee.
" 3—Special Dioc. Council, Chicago.
" 3-6—Conference of Colored Workers, Orange, N. J.
" 4-5—Fifth Dept. Miss. Council, Milwaukee.
" 18—Consecration Dr. Davies, Worcester, Mass.
" 18-23 B. S. A. International Convention, Buffalo.
" 24-26—Second Dept. Miss. Council, Newark, N. J.
" 25-29—Eighth Department Miss. Council, Sacramento, Cal.
" 26—House of Bishops, New York.
" 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
Nov. 8-9—Third Dept. Missionary Council, Baltimore.
" 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

THE Rev. JOHN BODEN, formerly of Nevada, Nebraska, has accepted the rectorship of St. Paul's Church, Evansville, Ind., and entered upon his duties there on Sunday, September 17th.

THE address of the Rev. J. THOMPSON CARPENTER has been changed to 2721 West Twelfth street, Philadelphia, Pa.

THE address of the Rev. J. M. D. DAVIDSON, D.D., general missionary of the diocese of Quincy, is changed to No. 502 North Randolph street, Macomb, Ill.

THE Rev. EVAN G. DAVIES of Newcastle, Col., has been placed in charge of the work at Oak Creek in the same state.

THE Rev. GRAEME DAVIS, junior curate of Trinity Cathedral, Cleveland, Ohio, has accepted a call to become curate to the Rev. James E. Craig of St. James' Church, in the same city, and his address has been changed to 5607 Whittier avenue.

THE Rev. JOHN E. EWELL, who has accepted the post of assistant rector of the Church of the Ascension, Washington, D. C., will enter upon his duties there on October 1st.

THE Rev. A. C. FLIEDNER has resigned the charge of Trinity Church, Irvington, N. J.

THE Rev. WILLIAM H. HARDIN, priest in charge of the Gaston County Missions, Gastonia, N. C., has been called by the Bishop of North Carolina to the position of Archdeacon of the Convocation of Charlotte, but has not as yet accepted.

THE vestry of Calvary Church, Columbia, Mo., has accepted the resignation of the Rev. HENRY P. HORTON, who after an incumbency of ten years, leaves to accept the rectorship of St. John's Church, Ithaca, N. Y.

THE Rev. JOSEPH JAMESON, who has been missionary at Jacksonport, Wis., diocese of Fond du Lac, since 1889, has resigned, his resignation taking effect on November 1st.

THE Rev. H. O. JONES, who has had charge recently of the music at the Cathedral, Fond du Lac, Wis., has accepted an appointment as a curate in the parish of St. James-the-Less, Philadelphia, Pa., and enters upon his work there the first of October.

THE Rev. WALTER MACCOWATT, a graduate of Bexley Hall, has recently been appointed on the staff of clergy at Trinity Cathedral, Cleveland, O.

THE Rev. A. R. E. ROE, for the past three years rector of St. Peter's (colored) Church, Key West, Fla., has accepted a call to the Church of the Holy Innocents in the same city, and will enter upon his new duties on October 2nd.

THE Rev. H. W. STARR has resigned the rectorship of Christ Church, Winnetka, Ill., and has accepted that of the Chapel of the Cross, Chapel Hill, N. C.

THE address of the Rev. W. BERTRAND STEVENS of Holy Trinity Church, New York City, has been changed from 318 Lenox avenue to 35 Mt. Morris Park, West New York City.

THE Rev. H. B. STUART-MARTIN, vicar of St. Stephen's Church, New Harmony, Ind., has resigned his charge, the resignation to take effect October 1st. Mr. Stuart-Martin will return to England, where he will reside permanently.

THE Rev. EDWARD S. THOMAS, rector of St. Mark's Church, Fall River, Mass., has resigned, and for the present will do supply work.

THE Rev. WILLIAM WALKER has returned to Hannah More Academy and should be addressed at Reisterstown, Md.

THE Rev. WALTER WILLIAMS, rector of Grace Church, Georgetown, has changed his address from Hammond Court to 3100 P street, Washington, D. C.

THE Rev. FRANCIS M. WILSON has accepted a call to become rector of St. Jude's Church, Tiskilwa, Ill., and begins his work there October 1st.

ORDINATIONS.

DEACONS.

FOND DU LAC.—On Sunday, September 24th, at St. Augustine's Church, Rhinelander, JAY RUSSELL VAUGHAN was ordained to the diaconate by the Rt. Rev. Dr. Weller, Bishop Coadjutor.

PRIESTS.

IOWA.—On Sunday, September 17th, in Trinity Cathedral, Davenport, the Rev. JOHN HENRY DAVIS, M.A., M.D., was ordained to the priesthood by Bishop Morrison. The candidate was presented by the Rev. George Vernon, and the sermon was preached by Dean Hare. The Holy Eucharist was celebrated by the Rev. W. P. James. Dr. Davis will have charge of the parishes of Anamosa and Farley.

DIED.

BLANCHARD.—FRANCES MARY GREENE BLANCHARD, aged 73 years, in Everett, Wash., July 20, 1911. Interment at Henry, Ill.

HARVEY.—At St. John's Rectory, Mount Morris, N. Y., September 23rd, HENRIETTA A. HARVEY, beloved wife of the Rev. George A. Harvey, after a week's illness and great suffering, closing twenty-one years of faithful, devoted work for the dear Church she loved so well. At rest.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

LITTELL.—On Friday, September 22, 1911, at his late residence, 147 Park avenue, Yonkers, N. Y., the Rev. THOMAS GARDINER LITTELL, D.D., in the 75th year of his age, and the 52nd year of his ministry.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

RETIRED PRIEST will welcome, as guest and companion for the winter, a brother clergyman who will give some time daily to reading aloud. Address, the Rev. H. T. GREGORY, Southern Pines, N. C.

POSITIONS WANTED—CLERGY.

THE REV. E. ROBERT BENNETT, until September 1st Archdeacon of Colored Work in the Diocese of Florida, is desirous of securing parish or mission work in the North or Middle West. Address 1361 Calhoun street, Baltimore, Md.

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ORGANISTS FOR CHURCHES.

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COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

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NOTICES.

THE PENSION AND RELIEF OF THE CLERGY, WIDOWS, AND ORPHANS.

During the past year, the Trustees, under the insistent pressure and appeal of numerous Bishops, Clergy, Widows, and Orphans and beneficiaries needing more help because of the increased cost of living, have largely increased the list of pensioners and the amount of pension.

By reason of the diversion of offerings to other lines of clergy relief, not so immediately pressing and the falling off of legacies, etc., the receipts of the General Clergy Relief Fund have not increased as they should and as the Trustees had a right to expect, and unless a goodly amount is received during this summer season the Trustees will approach the quarterly payment to beneficiaries October 1st, with a deficit. It will be necessary to reduce payments, refuse grants, and cut some off entirely. This will be nothing short of a calamity to between five and six hundred worthy people.

Our July quarterly payment to beneficiaries amounted to nearly $27,000. The October payment will be about the same. We therefore appeal with great earnestness for an offering from you and as large as you can make it.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer.*
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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

OPEN COURT PUB. CO. Chicago.

The Oriental Religions in Roman Paganism. By Franz Cumont. With an introductory essay by Grant Showerman. Authorized translation. Price, $2.00.

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PAMPHLETS.

The More Abundant Life of the Diocese of Lexington. A charge delivered to the clergy and laity of the Diocese of Lexington. By the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, at the Sixteenth Annual Council held in the Church of the Ascension, Frankfort, Ky., May 30, 31, and June 1, 1911.

Church History from the Archives. A Study. By Henry Kittson, rector and canon of Christ Church Cathedral, Ottawa.

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The Church at Work

MISSIONARY DEPARTMENT COUNCIL.

THE ANNUAL COUNCIL of the Second Missionary Department will be held in Newark, N. J., October 24th, 25th, and 26th, at Trinity Church. On Tuesday evening Bishop Anderson of Chicago is expected to make an address on the topic, "The New Interest in Missions in the Church, and Among All People," and Bishop Lloyd will tell "Why the Church Needs a World Field." Wednesday morning will be given up to the matter of organization and other business of the council, and in the afternoon there will be a conference session on the subjects, "The Missionary Committee," "What is Accomplished by the 'Every-Member Canvass'?" "Is a Weekly Missionary Offering Desirable?" The speakers at the conference will be the Rev. Messrs. W. A. P. Goodwin, Rochester, N. Y., F. W. Mason, Watertown, N. Y., and G. A. Strong, Litt.D., New York City. Wednesday evening a dinner will be given for the men, at which the following subjects will be discussed: "The Church's Call to World Conquest," by Mr. St. Charles S. Cookman; "Business System in Missionary Finance," by Mr. William J. Schieffelin; "The Reflex Influence of an Adequate Missionary Policy," by the Rev. Dr. Samuel S. Marquis, St. Paul's Cathedral, Detroit, Mich., "The Church's Missions and Personal Service of the Busy Layman," by Dr. Hamilton Mabie. "The Church's Work Among the Negroes of the South" will be discussed Tuesday morning by Bishop Guerry of South Carolina, and Prof. T. H. Dilliard of the Jeannet Fund, and the Rev. H. St. George Tucker of St. Paul's College, Tokyo, Japan, will give an address on "The Foreign Field and Christian Unity." In the afternoon there will be a discussion on "How to Train Children in Religion, with Especial Reference to Missions," which will be led by Mr. H. H. Pike of St. George's Church, and Dr. Walter E. Hervey of Teachers' College, Columbia University. The session of the council will close on Thursday evening with an address by Bishop Greer on the subject, "Missionary Vision for the Department of New York and New Jersey." It is also expected that at this time Bishop Brent will give an address on "The Nineteenth Century Made the World a Neighborhood, the Twentieth Century Must Make It a Brotherhood."

INDUSTRIAL SCHOOL NEEDS FUNDS.

THE ANNUAL REPORT of the St. Paul Normal and Industrial School, located at Laurenceville, Va., has been received, and shows that in spite of all that has been done to prevent it, there is a deficit in the treasury of the institution over last year of about $3,000. This would at first sight seem trivial, but when it is known that the total indebtedness of the school amounts to over $45,000, the matter is a serious one for those who have to cope with it. St. Paul's School has a property holding valued at over $210,000. It has served for many years in the teaching to young people of an industry or trade whereby they can go out and earn a livelihood, and be prepared to be worthy citizens of the commonwealth. The school has the highest endorsement of many Bishops, clergy, and educators, but this will not pay its expenses, nor enable it to carry on the excellent work for which it stands. It needs funds, and it is to be hoped that those interested in social and economic conditions will see the value of the work being done at St. Paul's School, and be moved to contribute somewhat to its support.

THE MILWAUKEE MISSIONARY COUNCIL.

ARRANGEMENTS have been completed for the holding of the Fifth Department Missionary Council at Milwaukee next week. Public interest centers chiefly in the great mass meeting that has been arranged for Thursday evening at the Pabst Theatre, when addresses will be given as follows: "Why the Church Needs a World Field," the Rt. Rev. A. S. Lloyd, D.D., president of the Board of Missions; "The Mission, Instead of Missions," the Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac; "The Progress of

the Cross," the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago. Second in interest to this, perhaps, is the Church Club dinner on Wednesday evening, at which the deputies to the Missionary Council will be guests of the club, and other Churchmen may obtain tickets for $1.50 each, if application is made before Tuesday to the secretary, William S. Pirie, 501 Colby-Abbot Bldg. The speakers at this dinner will be Mr. Allen Albert, Columbus, Ohio; Mr. W. R. Stirling, Chicago; Prof. E. A. Ross, University of Wisconsin, and the Rt. Rev. C. D. Williams, D.D., Bishop of Michigan. The dinner will be given at the Town Club, where the successful dinner of last fall was given to the diocesan Council.

The several services will be held at All Saints' Cathedral, and the business sessions in Bosworth Hall adjoining. On Friday the Woman's Auxiliary and the Sunday school convention will be in session, the former at St. Paul's Church, the latter at the Cathedral. The sessions of the Missionary Council will be preceded on Monday and Tuesday by the annual diocesan Council, and it is hoped that the clergy and laity in attendance on the latter will remain through the week for the inspiration that they may receive from the Missionary Council.

AS TO STUDENTS AT VASSAR OR EASTMAN'S COLLEGE.

A request is made that the names of students at Vassar or Eastman's College be given to the Rev. Charles A. Stromböm, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., who desires to come into touch with such students.

MEMORIALS AND OTHER GIFTS.

Extensive alterations and improvements are being made in the beautiful Church of St. Paul, Steubenville, O. (Rev. W. M. Sidener, rector). The chancel is being deepened, and the interior beautified by the placing of new steps of Vermont marble, and new tiling. Choir stalls have been given by Mr. James Means as a thank-offering for recovery from sickness. The pulpit is to be moved, and the lectern elevated. Plans are being made to place the font in an archway of the nave, with overhanging bronze lantern. A large memorial window is also being placed in the church in memory of Mr. and Mrs. John Page Means. Mr. Means was formerly a warden and vestryman, and sometime mayor of Steubenville.

The mission of the Good Shepherd, Hopkinsville, Ky., has received a green set of Eucharistic vestments from the Mother Superior at Fond du Lac. Much progress is being made at this mission to the colored people, the attendance in the Sunday school having doubled, and that of the parochial school increased about 350 per cent. The Rev. William A. Tucker is now in charge of the work.

A handsome communion rail has been presented to St. Luke's Church, Anchorage, Ky., of which the Rev. P. N. McDonald is rector. The rail bears the inscription: "In memory of Leila Saunders Winston, a devout and beloved member of this parish. Born in Lynchburg, Va., December 8, 1829. Died, Anchorage, Ky., February 15, 1910. This memorial is placed here by her daughter, Rosalie Winston Rutledge."

A beautiful window, the work of Gorham & Co., was unveiled Sunday, September 10th, in Christ Church, Red Wing, Minn., in loving memory of Mr. and Mrs. A. W. Pratt. The theme of the window is the visit of the holy women to the tomb on the morning of the Lord's Resurrection. The sermon on the occasion was preached by Bishop Brewer of Montana.

A memorial window will be dedicated on Sunday, October 1st, at the Church of the Ascension, Boston. The window is the gift of the congregation and other friends, and is in loving memory of Miss Sarah M. Gay, a devoted worker in the parish for about ten years until her death in 1900.

St. Paul's Church, Louisville, Ky., has been the recipient of a beautiful silver chalice of Gothic design, in memory of John Dudley Winston, Jr., the son of one of the vestrymen and treasurer of the parish, given by his parents.

THE BISHOP CLAGGETT MEMORIAL.

On the Fourteenth Sunday after Trinity, September 17th, being the 119th anniversary of the consecration of the Rt. Rev. Thomas John Claggett, D.D., first Bishop of Maryland, and the first to receive episcopal consecration on American soil, ground was broken for the new memorial chancel at St. Thomas' Church, Croome, Md., in the diocese of Washington. This church was erected A. D. 1730 by the Rev. Dr. John Eversfield, uncle and tutor of Bishop Claggett, and as it was on the border of the Claggett family estate of "Croome," where the Bishop lived the larger part of his life, and where he died, it was in a special way "the Bishop's church."

It is intended to add to the old Colonial church a commodious chancel, choir room, and sacristy, and restore and thoroughly repair the old building; and it is hoped that the means will be provided to carry it to completion by St. Thomas' Day. There was a large congregation present for the ceremony, and the Holy Communion was celebrated by the Bishop of Maryland, assisted by the rector, the Rev. Harry Converse Parkman. After the celebration the clergy and congregation proceeded to the place where the ground was to be broken, and there in the open air Bishop Murray preached the sermon, which was based upon the lesson for the day, and was an interesting and eloquent portrayal of the life of Bishop Claggett, setting forth the inestimable value of his labors for the Church and the nation at large, and especially for "Croome" and the parish of which he was twice and for many years the rector, both before and during his entire episcopate.

CONGREGATIONAL MINISTER CONFIRMED.

The Bishop of South Dakota, on September 13th, confirmed in the Cathedral at Sioux Falls, the Rev. Ernest Munsey, a former Congregational minister. The Rev. H. Burt of the Crow Creek Agency presented the candidate, who will begin his studies for entering the priesthood of the Church, and will act as lay reader under Mr. Burt during his candidacy.

LEGACIES AND BEQUESTS.

Bethesda Church, Saratoga Springs, N. Y., has received an endowment fund of $31,000, the income of which is to be used in the maintenance of a choir *in perpetuum*. It was announced by the rector of the parish, the Rev. Dr. Carey, that this fund was the gift of the Misses Margarette E. Griffith and Susan D. Griffith, in memory of their brother, Daniel Jones Griffith, who for many years made Saratoga his summer home, and was a vestryman of Bethesda Church, a member of the music committee, and of the choir.

By the will of Mrs. Louisa T. Harrison, who died recently, the following bequests are made: $200 to the Boys' School of St. Paul's parish, Baltimore, Md.; $1,000 in trust for the erection of a window in St. Mark's Church-on-the-Hill, Pikesville, Baltimore county, Md.; and $100 to the Rev. E. A. Rich, rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., for such use in the parish as he thinks best.

Thomas Irvine of St. Paul, Minn., has placed $10,000 in trust, the income of which is to be used for the perpetual maintenance of the Grace Memorial Church, Wabasha, Minn. Of the annual income $150 is to be reserved for repairs. The same donor has also given $2,000 to the Sheltering Arms Orphanage, Minneapolis, Minn.

By the will of Minetta F. Ballister of Newton, Mass., just filed, All Saints' Hospital Cottage at Spring Hill, N. S., is given $500, and Grace Church, Newton, gets $250 in trust, to be known as the Ballister Fund, the income to go to the women's missionary society of the parish.

NATIONAL CONVENTION OF THE B. S. A.

The outline has been received of the programme of the national convention of the Brotherhood of St. Andrew, to be held in Buffalo, N. Y., from October 18th to 22nd. Wednesday will be devoted to the work of the Junior Brotherhood. Thursday the sessions will open in Convention Hall with an address on "The Bible," by the Rev. Dr. John Henry Hopkins, D.D., of Chicago, who will give a devotional address each morning of the convention. The address of welcome will be given by Bishop Walker, and at the noon-service Bishop Anderson of Chicago will give the address. In the evening Clayton S. Cooper of the International Y. M. C. A. will address the delegates, and Bishop Anderson will again speak. Friday noon the Rev. W. R. Stearly of Philadelphia will lead the mass meeting. The preparation for the corporate Communion will be held in St. Paul's Church on Saturday evening, Bishop Richardson of Fredericton, N. B., giving the devotional meditation. At the corporate Communion in the same church on Sunday morning, the Bishop of Missouri will be the celebrant, and he will also address the mass meeting in the afternoon on the subject of "Men and Religion." The convention will close Sunday evening with the charge to the Brotherhood, which will be given by Bishop Sweeny of Toronto. Besides those mentioned above many other prominent men of the Brotherhood will be in attendance, and will from time to time deliver talks and addresses.

DEATH OF REV. R. H. MURPHY.

The Rev. Reginald Heber Murphy, for the past twelve years priest-in-charge of St. John's Church, Worthington Valley, Baltimore county, died September 16th at the Church Home and Infirmary, Baltimore, where he had been confined for the past three weeks, suffering with heart trouble. Mr. Murphy was born at Little Neck, Long Island, September 14, 1835, and was graduated from William and Mary College, Virginia, in 1856. He was a member of the class of 1859 at the General Theological Seminary, and was ordained to the diaconate, April 3, 1859, by Bishop Atkinson of North Carolina, and to the priesthood in 1863 by Bishop Henry C. Lay of Arkansas. He spent his early ministry as a missionary in Arkansas and Louisiana. Shortly after the Civil War he removed to Maryland, where he officiated at the chapel of the Holy Cross, Baltimore, and in Baltimore county, also as rector of Shrewsbury parish, Kent county, and for thirteen years at Christ church, Calvert county. He also served for a time at Claymont, Delaware. For several years he conducted a private school in his own home, and also taught at the Hannah More Academy. His services in the diocese of Maryland extended over a period of forty-five years. He is survived by a widow and six children. The funeral

services were held in the chapel of the Church Home on September 18th, Bishop Murray officiating, assisted by the Rev. Arthur B. Kinsolving, D.D., and the Rev. Edward L. Kemp, the interment being in the cemetery of All Saints' Church, Reisterstown, Baltimore county.

SPECIAL COUNCIL IN LEXINGTON.

IN ORDER to take up matters pertaining to the well-being of the diocese, apart from those business matters that usually receive attention at the diocesan council, the Bishop of Lexington has summoned a special council to meet in Trinity church, Covington, Ky., on Monday and Tuesday, October 2nd and 3rd. He will hold an ordination on the Sunday previous. There will then be taken up for discussion such matters as the Forward Movement of the diocese, which received an impelling force at the Bishop's anniversary celebration last January, when he gave a stirring charge on "The More Abundant Life of the diocese of Lexington." Afterward various matters of business, finance, and Church extension will be taken up, with a view toward interesting the diocese thoroughly in the work it is doing.

Such agencies as this for promoting the real work of a diocese cannot fail to be effective.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Forthcoming Meeting of Archdeaconry.

THE EIGHTY-NINTH MEETING of the Archdeaconry of Albany will be held in St. John's Church, Cohoes, N. Y., on October 9th and 10th. On Monday evening the Rev. Charles L. Adams, Christ Church, Hudson, will speak on the subject, "The Missionaries' Message," and the Rev. Paul H. Birdsall, Grace Church, Albany, will speak on the topic, "The Organic Church or a Federation of Churches. Which?" Archdeacon Battershall will also give an address. Tuesday morning there will be a sermon by the Rev. Henry R. Freeman, St. John's Church, Troy. This will be followed by the business session of the Archdeaconry. The meeting will close Tuesday afternoon with an essay by the Rev. William Porkess, assistant of St. Peter's, Albany, on the subject, "The Ideal Preacher's Make-up." Each parish and mission is entitled to send three lay delegates to the sessions of the Archdeaconry.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

New Parish House at Boonville—Improvements at Rome—Notes.

TRINITY CHURCH, Boonville (the Rev. Francis Curtiss Smith, rector), has let the contract for a well planned parish house, which is to be finished by December 1, 1911. It is designed to fill all the needs of a rural parish, and it will be called the "Jewett Memorial Parish House," after the founder and first rector of the parish, the late Rev. E. H. Jewett, D.D., professor *emeritus* of the General Theological Seminary at the time of his death, and founder of the parishes at Boonville and Forestport during his early ministry in 1852.

THE PARISH HOUSE of Zion Church, Rome, will be enlarged by an extension forty feet long and thirty-five feet wide, and a cloister will be built to connect it with the church building. The addition will contain a study for the rector, choir rooms, and other rooms for various purposes. The parish house, called "Clark Memorial Hall," was erected in 1882 in memory of the Rev. H. L. M. Clark, who died in 1880, while rector of the parish.

COMBINED MISSIONARY RALLIES were held on Sunday, September 17th, in the two parish churches of Rome at the morning service and at the Sunday school hour. The Rev. J. R. Harding, D.D., secretary of the Second Missionary Department, delivered addresses on both occasions.

THE REV. A. L. BYRON-CURTISS of Rome continues to suffer from an acute attack of nervous prostration. He has however kept to his duties all summer. A generous friend has provided for a month's rest for him, and he will go to the Adirondacks some time during next month.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Rector Celebrates Thirty-eighth Anniversary.

ON SEPTEMBER 16TH the Rev. Nathaniel Harding celebrated the thirty-eighth anniversary of his rectorship of St. Peter's parish, Washington, N. C. Mr. Harding was called to this parish in 1873, shortly after his ordination, as assistant to the rector, the late Rev. N. Collin Hughes, D.D. A few months later, upon the latter's resignation, Mr. Harding was invited to remain as rector, and has served the parish since that time without a break, and with such regularity and constancy as is rarely equalled.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Grafton Hall Opens—Additions to Be Made to the School.

GRAFTON HALL, Fond du Lac, opened with a full number of students on Tuesday, September 26th. Plans have been made by Architect Conover for a new addition to the buildings of the hall, to be used for class rooms and domestic science, the foundation of which will be laid this autumn. The cost will be about $20,000.

BISHOP WELLER will preach at the opening of St. Andrew's House, the home of the Holy Cross Fathers, Sewanee, Tenn., Monday, October 2nd.

HONOLULU.

H. B. RESTARICK, D.D., Miss. Bp.

Guild Hall to be Erected at Kaimuki.

AFTER HOLDING SERVICES for several months in a private house, the new Epiphany mission at Kaimuki on the outskirts of Honolulu, is preparing to build a guild hall to serve as a permanent home for guild purposes, and a temporary home for the services. Money is now in hand with which to build the guild hall; and a church building, mostly of stone, is planned, and it is hoped will be built in the near future. The committee has the blue-prints of the building and the sanction of the board of trustees of the diocese to build. The members of the mission are very much in earnest and expect to have the building completed within a very short time. The Rev. F. A. Saylor, principal of Iolani School, is in charge of this new work.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Service for Odd Fellows—Chapter of Actors' Church Alliance Formed—Notes.

THE SOVEREIGN GRAND LODGE of the Independent Order of Odd Fellows attended service at St. Paul's Church, Indianapolis, Sunday, September 17th. The rector, the Rev. Lewis H. Brown, Ph.D., preached the sermon by request of the Grand Lodge. The order is composed of members from all over the world, among whom were many Churchmen. This is the first time that such a service has been held in one of our churches.

THE ACTORS' CHURCH ALLIANCE, under the supervision of Miss Mildred Holland, president of the New York chapter, formed a chapter in Indianapolis, Thursday, September 21st. The Rev. Messrs. Sargent, Stanley, and Brown represented the Church. The Rev. Lewis Brown, Ph.D., rector of St. Paul's Church, Indianapolis, was elected president, and the Rev. C. S. Sargent, rector of St. David's Church, Indianapolis, secretary. Representatives of the principal religious bodies in the city were present.

A NEW ROOM has been added to the south side of St. Paul's vicarage, Indianapolis. The vicar, assisted by a young man of the parish, did the work.

BISHOP FRANCIS has appointed Sunday, October 15th, for the consecration of St. George's Church, Indianapolis, and November 1st for the dedication of the Cathedral, which is rapidly nearing completion.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Missionary Apportionment Paid in Full—Corner-Stone to Be Laid Soon—Death of Prominent Layman.

THE DIOCESE has again gained its place upon the honor roll of those which have paid their apportionment for missions in full, notwithstanding the substantial increase in the amount. Ten parishes and missions have paid their share, or overpaid it sufficiently to make up the deficit of those which have fallen short.

IT WAS INTENDED that the laying of the cornerstone of the new Cathedral house at Louisville should take place on All Saints' Day, but the work has progressed so rapidly that it is probable the ceremony will take place early in October.

ST PAUL'S CHURCH, Hickman, has lost one of its most prominent and faithful members in the recent death of Richard Thomas Tyler, who for many years has been a vestryman of the parish. Mr. Tyler died in Toronto, Canada, where he had gone in hopes of regaining his health. His body was brought back to Hickman for burial, and the services were conducted by the rector, the Rev. Henry J. Geiger, and by a former rector, the Rev. Archer Boogher of Roanoke, Va.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Rector Given Reception.

THE PARISHIONERS of St. Andrew's Church, Brooklyn, tendered a reception to their new rector (Rev. Clayton M. Legge) and his wife, in the parish rooms of the church, on Thursday evening, September 21st.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Holiday Home Closes—Death of John J. Starr.

THE HOLIDAY HOME of the Shut-in Society at Pikesville, Baltimore county, closed September 14th after the most successful summer since its inauguration three years ago.

MR. JOHN J. STARR, widely known in business circles, and prominent in a number of fraternal organizations, died at his home in Baltimore, September 15th, aged 69 years. He was an active Churchman, and senior warden of St. Peter's Church. The funeral took place on September 18th, the Rev. Romilly F. Humphries, rector of St. Peter's, officiating.

DURING THE SUMMER extensive improvements have been made at the Church of St. Michael and All Angels, Baltimore (Rev. Charles Fiske, rector), including the renovation and redecoration of the parish building, and improvements on the church organ.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Twenty-fifth Anniversary is Celebrated—Dr. van Allen.

ST. PHILIP'S CHURCH, Cambridge, Mass., will celebrate the twenty-fifth anniversary of the founding of the parish on Sunday, October 1st. At the Missa Cantata at 10:30 A. M., the Rev. Richard H. Gushee of Ontario, Cal., will be the celebrant, and the rector of the parish, the Rev. Edward M. Gushee, D.D., will preach the sermon. The occasion has also great interest to the rector, in that he has just kept his seventy-fifth birthday, was ordained fifty years ago, received his commission in the federal army fifty years ago, and has been rector of the Church of St. Philip for twenty-five years.

THE RECTOR of the Advent, Boston, the Rev. Dr. van Allen, expects to sail for home by the *Franconia* on October 3d. On the 1st he preaches the sermon at the dedication festival of St. Columba's, Haggerston. Dr. van Allen spent July in England, then motored in north Holland, and after traveling through Germany, visited the Tyrol, the Dolomites, and Switzerland. He reports having kept very well through the summer.

ST. MARY'S CHURCH, Dorchester, from which the Rev. George L. Paine recently resigned as rector, has asked the Rev. Walter E. C. Smith, now of Katohah, N. Y., to assume the rectorship. Mr. Smith ministered to the people of St. Mary's for some time several years ago.

THE WARDENS AND VESTRY of St. Paul's Church, Boston, have asked the Supreme Court for authority to borrow money on the land in the rear of the church edifice in order to take care of a mortgage coming due. As soon as permission is granted, the Massachusetts Hospital Life stands ready to advance the $50,000 needed for the transaction.

THE REV. ROY C. MAGOUN, the new rector of Trinity parish, Woburn, will conduct a mission at Stoneham, where services have now been held for some time.

BISHOP LAWRENCE has returned from Bar Harbor and has opened his Boston house on Commonwealth avenue for the winter.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Meeting of Diocesan Mission Board—Religious Canvass at Red Wing.

TWENTY-TWO MEMBERS of the diocesan board of missions met in Minneapolis on Tuesday, September 19th, to review the work of the past year. The Bishop reported to the board that the new stone church at Le Seuer Centre, erected at a cost of $8,000, had been opened, and an indebtedness of only $3,000 was left upon it. The churches at Warsaw and Morristown had been repainted. The congregation of the Messiah (Swedish church), has undertaken to build a rectory and ground will be broken at once that it may be completed this winter. St. Ansgarius' Swedish congregation has sold a part of the lot adjoining its church and with the proceeds has reduced their indebtedness and put the property in excellent shape. The Bishop also reported that two of the missionaries, the Rev. A. Chard of Hastings, and the Rev. W. H. Pond of Rushford, were in need of automobiles in order to do their work effectively. Motorcycles have been found to be inadequate.

A RELIGIOUS CANVASS of the city of Red Wing discloses the fact that in a population of 10,000, 7,156 were seen, and of this number, over 10 per cent, or 917 persons, professed a preference for the Episcopal Church. This number should be increased by 150 communicants of the Church who were not enumerated.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Celebrates Sixtieth Anniversary—Notes.

ST. MARY'S CHURCH, Jersey City, observed its sixtieth anniversary in the week ending Sunday, September 17th. Sermons were preached in the week by the Rev. Dr. Jenvey, the Rev. John Kellar, and others. On Sunday morning the Bishop preached and in the evening there was an historical address by the rector, the Rev. Thomas A. Hyde. The movement to reduce the heavy debt upon the church was successful. In the two years the debt has been cut down from $15,000 to a little less than $11,000.

IN THE FIRST WEEK of October the conference of the colored clergy is to be held at the Church of the Epiphany, in Orange, the Rev. George M. Plaskett, priest-in-charge.

THE CHARLES KINGSLEY CLUB of Grace Church, Orange, N. J., had a social gathering on Thursday evening, September 21st. An interesting address was made by John A. Hill, editor of *the Mining News*, who told of his experiences in the gold fields of Colorado. Members of Grace Church choir, and of old Trinity's choir, New York, furnished vocal and instrumental music.

A LARGE NUMBER of clergy and laity of the city of Newark and vicinity gathered in Trinity House on Tuesday, September 19th, to perfect arrangements for the missionary council of the Second Department, to be held in Trinity Church, Military Park, October 24, 25, and 26. Bishop Lines presided. The meeting was addressed by the Bishop of Long Island, who is the president of the council. The Rev. Dr. Joseph N. Blanchard is secretary of the general committee on arrangements. The Rev. Charles T. Walkley is secretary of the committee on hospitality.

A VERY SUCCESSFUL week's mission was closed at St. Luke's church, Paterson, N. J., (the Rev. Herbert G. Purchase, rector), by Archdeacon Percy C. Webber, on Thursday, September 21st.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

New Mission at Woodbury Heights—Two New Parishes Admitted to the Convention.

THE RECTOR of Christ Church, Woodbury, the Rev. Edgar Campbell, began mission services on September 10th at Woodbury Heights, a suburb of Woodbury, which is growing rapidly and promises to be a substantial residence district. Services for the present are being held in a hall, but already nearly $125 has been given toward a church building. A choir has been organized under the direction of Mr. C. M. Broadbent, and adult and infant baptisms have been administered. A house-to-house canvass of the neighborhood has revealed forty communicants of the Church, and very many in sympathy with the Church.

ALL SAINTS' CHURCH, Atlantic City (the Rev. John W. Williams, rector), has been made a parish and admitted into union with the diocesan convention. The church building has recently been enlarged and beautified, and is now richly appointed. It has hitherto been open only during the summer months, but provision has now been made for services throughout the year. St. James' Church, Atlantic City (the Rev. W. W. Blatchford, rector), has also been admitted into union with the convention.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Anniversary of Guild of the Holy Cross—Church Consecrated at Coshocton—Notes.

THE GUILD OF THE HOLY CROSS commemorated its anniversary on Holy Cross Day in Trinity Cathedral, Cleveland, with two celebrations, the Bishop of Ohio officiating and preaching at the later service. The annual meeting was held afterwards, when reports on the condition of Holy Cross House, the interesting home for cripples, were presented.

THE NEW CHURCH BUILDING of Trinity parish, Coshocton, was consecrated by the Bishop of the diocese on Sunday, September 17th. At the conclusion of the Office of Consecration, the Bishop bestowed the sacrament of Confirmation upon six persons. Then followed the celebration of the Holy Eucharist, some sixty persons receiving the Blessed Sacrament. The church, which will accommodate about 300 worshippers, is built of art stone. Over the altar is a beautiful stained-glass window, the gift of the glass blowers' union, of which the rector, the Rev. Frank Albus, was formerly a member. The subjects of the window are: Our Lord, and the four Gospels.

THE NEW CHAPEL of St. Matthew, East Plymouth, was solemnly opened for divine worship on St. Matthew's Day, September 21st, by the Bishop of the diocese, assisted by several of the clergy. This chapel, recently built, occupies the site of the one entirely demolished by a cyclone two and a half years ago, the cornerstone of which was laid by Bishop McIlvaine in 1834.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of Clerical Union—W. A. Will Hold Annual Meeting.

THE ANNUAL MEETING and election of officers of the Pittsburgh Clerical Union took place on September 18th, at St. Peter's parish house. The Rev. W. I. H. Benton, rector of the Church of the Nativity, Grafton, read a paper on "The Principles of Ceremonial." The following officers were elected: President, the Rev. T. J. Danner; Secretary, the Rev. W. C. Clapp; treasurer, the Rev. Scott Wood.

THE THIRTIETH ANNUAL MEETING of the Pittsburgh branch of the Woman's Auxiliary

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will take place on Thursday, November 2nd, at St. Thomas' Memorial Church, Oakmont. The invited speakers are Bishop Lloyd, and the Rev. H. St. George Tucker, of St. Paul's College, Tokyo, Japan. The second ingathering from the United Offering mite boxes is to be presented on this occasion.

THE REV. WILLIAM JOHNSON of Augusta, Ga., formerly of this diocese, supplied services during the month of September, at the Church of the Ascension, Pittsburgh.

ON THURSDAY EVENING, September 21st, the Pittsburgh Junior Assembly held its autumnal meeting at the Church of the Redeemer, Pittsburgh, the address being made by Dr. H. C. Westervelt, on the "Men and Religion Movement."

PENNSYLVANIA.

ALEX. MACKAY-SMITH, D.D., Bishop.

Sunday School Parade—Masonic Anniversary Service—Centennial of Church.

THE REV. ROBERT W. WOODROOFE, rector of St. David's Church, Manayunk, is credited with being the originator of the annual Sunday school parade, which was begun as a local observance in Kensington, and has grown to such proportions that it is estimated fully 100,000 persons took part in the eleven sectional parades which were held in Philadelphia on Saturday, the 23rd. At the close of the parade, mass meetings were held in Fairmount and other parks and squares in different parts of the city. Among the speakers who addressed these meetings were the Rev. Mr. Woodroofe, the Rev Floyd W. Tomkins, D.D., and the Rev. Norman Stockett, rector of St. Barnabas', Kensington.

THE BISHOP OF HARRISBURG was the preacher at old Christ Church on Sunday, September 24th, at a special service held in observance of the 125th anniversary of the Masonic Grand Lodge of Pennsylvania. Other preachers from outside the city on the same Sunday were the Rev. W. Northey Jones of Williamsport, Pa., who officiated both morning and evening at the Church of the Saviour, and the Rev. William S. Little of Southern Florida, who spoke at Emmanuel Church, Kensington (the Rev. Edward G. Knight, rector), on his work among the Seminoles.

ST. LUKE'S CHURCH, Germantown (the Rev. Samuel Upjohn, D.D., rector), is to hold the commemoration of its centennial anniversary from November 4th to 7th. The celebration had been planned for St. Luke's Day, but was deferred to avoid conflict with the consecration of the two Bishops, which has been set for that feast.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Consecration of St. Matthew's, West Barrington.

ST. MATTHEW'S CHURCH, West Barrington (Drownville), was consecrated on St. Matthew's Day by Bishop Perry, in the presence of a large number of clergymen of the diocese and communicants and friends of the congregation. The rector of the church is the Rev. William M. Chapin.

AFTER OCTOBER 1ST, Bishop Perry will hold office hours regularly at the Bishop McVickar House on Tuesdays and Thursdays, and in Newport at Trinity Guild House on alternate Wednesdays.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Improvements at St. Mark's, Aberdeen.

THE CHANCEL of St. Mark's Church, Aberdeen, has been recently improved by the addition of a fine chair for the officiating minister. Within the year the vestry have substantially increased the salary of the rector, a fact that deserves special mention in these days of high prices and low stipends, that other vestries may be moved to do likewise.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Sad Accident to Crucifer—First Service for United Offering.

HARRY PAULUS, crucifer at the Church of the Nativity, was perhaps fatally shot Thursday, September 21st, by the accidental discharge of a firearm in the hands of another boy. Harry has been crucifer at the Nativity since the organization of the boy choir, and was a server at the altar on every other Sunday. The accident has thrown the parish into gloom, and has aroused questions concerning the permission given to small boys to carry firearms at all.

ON ST. MICHAEL AND ALL ANGELS' DAY, the first annual presentation service in connection with the united offering of the Woman's Auxiliary will be held in the Church of the Ascension at 8 P. M. The rector of the parish, the Rev. J. Henning Nelms, will give the address.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Work Begun at Smuggler Union Mine—Notes.

THE REV. V. M. BEEDE has begun a successful work at the Smuggler Union Mine, five miles above Telleuride. He has also conducted services and baptized a number of persons at Pandora and Ophir, where no services of any kind have been held during the last four years.

BY PERMISSION of the Bishop, the altar which was given for use at Mancos, will now be used in the new chapel at Placerville.

A BELFRY AND BELL have been donated to the mission at Marble, also a large lectern Bible, bound in leather and lettered in gold. This last is the gift of Mr. Edwin S. Gorham, of New York.

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WESTERN NEW YORK.

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Church Memorials at Chautauqua, Parish House Planned—Church of St. Paul's Mission Ready for Occupancy.

THE CHURCH OF THE GOOD SHEPHERD, Chautauqua was, during the month of August, in direct charge of Archdeacon G. W. S. Ayres. Under the Archdeacon's incumbency two new memorial windows were placed in the nave of the church, and a handsome memorial window, representing the Good Shepherd, was placed in the chancel. These three windows will be dedicated by Bishop Walker on the first Sunday in October. A fund has been started for the erection, adjoining the church, of a $3,000 parish house, to be known as the "Church Headquarters in Chautauqua."

THE NEW CHURCH of St. Paul's mission, Angola, which is under the charge of Archdeacon Ayres, is now nearly completed, and

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will be ready for occupancy early in October. The building is a frame one with a recess chancel.

THE WOMAN'S GUILD of St. John's Church, Dunkirk, was recently reorganized with an attending membership of forty-six.

CANADA.

News of the Various Dioceses.

Diocese of Ottawa.

THE REV. RURAL DEAN A. W. MACKAY, rector of All Saints' Church, Ottawa, has decided not to accept the rectorship of St. Stephen's Church, Toronto, which was offered to him some weeks ago. The parish to which he was invited is a larger one than All Saints', and the stipend greater, but his twenty years' service in his present charge has created ties which he was loth to sever. After consulting with Archbishop Hamilton, therefore, and with the wardens and prominent members of his congregation, he has decided to remain where he is.—ST. GEORGE'S CHURCH, Ottawa, has been almost entirely altered, and is very much improved. In particular the removal of the side galleries has done much for the dignity and beauty of the interior. A new oak chancel railing has been installed and a reredos of oak, presented by a member of the congregation, will be put in as soon as it is finished. The church was reopened for service September 17th.

Diocese of Toronto.

ONE HUNDRED DELEGATES, including fifty from Toronto, and fifty from the dioceses of Huron and Niagara, left the Union Station, Toronto, September 19th, to attend the triennial convention of the Woman's Auxiliary, held this year in Winnipeg. Three special cars attached to the regular C. P. R. Vancouver express, carried the Woman's Auxiliary representatives from the various dioceses. The last triennial meeting was held in St. John's, New Brunswick.—A VERY exhaustive programme is prepared for the fourteenth annual conference of the Archdeaconry of Peterborough, to be held at Lindsay, September 26th and 27th. The chairman will be Archdeacon Warren.—THE NEWLY APPOINTED assistant at St. Simon's Church, Toronto, the Rev. E. G. B. Browne, began his duties in the parish September 17th. His last charge was in the diocese of Central New York.

Diocese of Quebec.

BISHOP DUNN proposes to hold an ordination of priests in Holy Trinity Cathedral, Quebec, September 24th.—A WARM WELCOME has been given to the late Bishop of Qu'Appelle and Mrs. Grisdale, who are visiting Quebec and intend to spend the winter there. —ARCHDEACON BALFOUR and his wife have returned home to Quebec. The Archdeacon's health is much benefited by his stay in Germany, and he is able to take up all his work again.—A SUNDAY SCHOOL conference will be held in the Cathedral Church Hall, Quebec, about the middle of October.

Diocese of Huron.

THE RESIGNATION of the rector of Milverton and Elma has been sent in, the Rev. Mr. Stanton having accepted a charge at St. Alban's, Hertfordshire, England.—ST. JOHN'S PARISH, Thamesford, celebrated the jubilee of its foundation, September 10th. The preacher at Evensong was the Rev. Principal Parrock, of Bishop's College, Lennoxville.

Diocese of Caledonia.

IT IS PROPOSED to raise a fund of, if possible, $20,000, to place the Ridley Home, Metlakatla, on a permanent basis, as a memorial to the late Bishop Ridley and his wife. She it was who first began this work for half-caste children and those of white settlers, which has prospered greatly since. Many men and women, now filling good positions in that part of the country, testify to the value of the moral and religious training they received in the Ridley Home.

Diocese of Niagara.

ST. JOHN'S CHURCH, Thorold, has been greatly improved during the summer. Among recent gifts to it, is a beautiful new pulpit of hammered brass, to take the place of the old one. A special room for the choir to robe in is being excavated in the basement.—A MEMORIAL TABLET, which has been placed in the Church of the Ascension, Hamilton, in memory of the late Bishop Carmichael, of Montreal, was unveiled on Sunday, September 17th, by Bishop Mills of Ontario. Bishop Carmichael was for some years rector of the Church of the Ascension.—THE FIRST MEETING of the diocesan board of the Woman's Auxiliary for the season was held in St. Philip's parish, Hamilton, September 13th. The treasurer announced that the thank offering to be sent from the diocesan branch to the triennial meeting at Winnipeg amounted to $1,616. The session was preceded by a celebration of Holy Communion.

Diocese of Montreal.

THE NEW CHURCH in St. Alban's parish, in memory of the late Bishop Carmichael, is to be opened September 22nd. The special preacher at the dedication service will be Bishop Mills of Ontario. The building will be dedicated by the Bishop of the diocese, the Rt. Rev. Dr. Farthing.

Diocese of Yukon.

THE NEW BUILDING for the Indian School at Carcross will be completed this fall and Bishop Stringer has appointed Mr. E. D. Evans, formerly of Eagle, Alaska, where he worked as a teacher in the mission schools under Bishop Rowe, to the principalship. Rapid progress is being made in the parish of Christ Church, at White Horse. There is now a vested choir. The Woman's Auxiliary and the Boys' Brigade are doing good work, and the Sunday school is in a flourishing condition.—BISHOP STRINGER'S northern visitation in the early summer was very successful. During the course of it he visited Fort Yukon and identified the site of the house where that venerable missionary, Archdeacon McDonald, lived during his first years in the country, fifty years ago.

THE NATIVE population of Egypt is about 9,700,000. Of these about 700,000 are Christians, the rest being Moslems. The Christians mostly belong to the native Coptic Church. This Church is an independent national Church like our own. As far as personal descent goes, it really inherits the position of the original Church of Egypt founded by St. Mark. During the last 70 years this Church has increased four-fold, and far the greatest part of this increase has been made in the last 30 years. The English Church has its missions to the Moslems in Egypt and the Indians, and lately a mission has been established at Melek on the White Nile among the black pagan tribes, 1,000 miles from Khartoum, a journey taking as long as from Khartoum to England.—*Sel.*

It is better to make one enemy by taking a decided stand than to make two by being on the fence.

The man who discourses on the evils of laziness generally sits down to do it.

It's easy enough to make up your mind what you would do if you were some other fellow.

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It was before the day of . . SAPOLIO They used to say "Woman's work is never done."